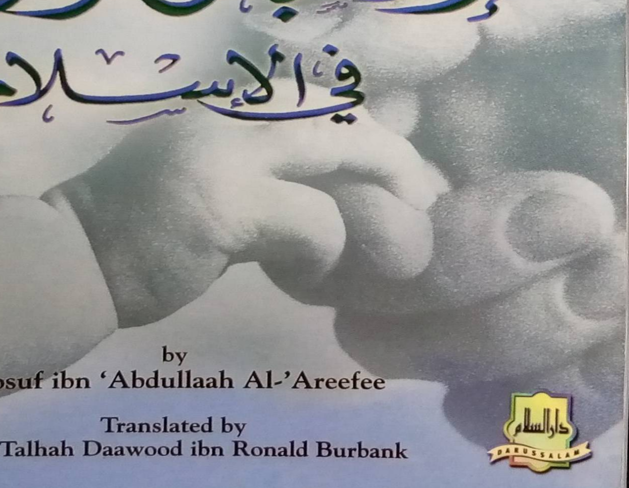
Manners of Welcoming the New Born Child in Islaam

آداب استقبال المولود في الإسلام



by

Yoosuf ibn 'Abdullaah Al-'Areefee

Translated by

Aboo Talhah Daawood ibn Ronald Burbank

دار السلام
DARUSSALAM

ISBN 1 901239 00 4

Published by: Maktaba Dar-us-Salam (UK)
P.O.Box 3114
Birmingham B9 5XL
Tel & Fax: 0121-772-1572

© Copywrite 2001 by Maktaba Dar-us-Salam(UK)

Printed and Bound by Deluxe Printers
245a, Acton Lane, London NW10 7NR
Tel. : 020 8965 1771
email : de-luxe@talk21.com

Contents

The introduction 5
Aims of the book 11
Importance of the topic 12
Explanation of the terms used in the book 15
A forew6rd and introduction to the topic 18
(a) An encouragement to have children 18
(b) The excellence of bringing up girls 20
Chapter One: 'Before the birth' 23
(i) Before conception 23
(ii) During pregnancy 23
(iii) After the arrival of the child 26
Chapter Two: Welcoming the New-born 30
(i) The Adhaan 30
(ii) The Talineek 35
(lii) Naming the child 38
(iv) The Aqeeqah 52
(v) Shaving the baby's head 76
(vi) Circumcision 85
Chapter Three: 96
Mistakes Made in Welcoming the New-born 96
The conclusion 107
The references 108

In the name of Allaah,
the Most Merciful, the Bestower of Mercy.

﴿ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes, and make us leaders for the Muttaqun [i.e. pious and righteous persons who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained)]

[Sooratul-Furqaan:Aayah:74]

DEDICATION

To my noble parents and to every mother and father.

To my son ‘Abdullaah, and his brothers and the children of the Muslims.

To my wife Umm ‘Abdullaah, and to every husband and wife.

To the students of knowledge, the callers, and the educators.

I dedicate this book.

INTRODUCTION

All praise is for Allaah, the Most Merciful, who created man in the best form and most beautiful appearance, Who says in decisive revelation:

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾

He it is Who shapes you in the wombs as He pleases. “La ilaha illa Huwa” (there is none who has the right to be worshipped but He), the All-Mighty, the All-Wise.

[Soorah Aali ‘Imraan, Aayaah: 6]

And Blessed is He who alone created and brought everything into existence: ﴿ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ﴾

He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offsprings) upon whom He wills. Or He bestows both males and females and He renders barren whom He wills.

[Sooratush-Shooraa, Aayaahs:49-50]

And may He extol and send peace upon our Prophet Muhammad ﷺ, who raised the status of children, both boys and girls, by his sayings and his actions - and upon his family and true followers, and upon his companions.

To proceed:

Then children are a source of delight and an adornment for the world granted by Allaah to their parents, they give vigour to the hearts, joy to the souls, pleasure to the eyes. They are the fruit from whom good is to be hoped for when they frequently supplicate:

﴿ رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴾

"My Lord! Bestow on them Your Mercy as they did bring me up when I was small."

[Sooratul-Israa, Aayah 24]

and they are the ones in every nation upon whom hope for the future lies, and they are the youth of tomorrow upon whose shoulders the call to Islaam is carried.

Islaam has indeed elevated the status of children and has laid down manners for their treatment relating to all their affairs and each stage of their lives, and from these are the manners for welcoming their arrival in this life: the 'Aqeeqah,[1] Naming, Tahneek[1], shaving the head and circumcision.

Our Prophet ﷺ came, educating and cultivating to explain the characteristics of these manners by his words, directions, and practical example in his treatment of his own children, and the children of his companions - so he was a living and visible example for every mother and father.

This, therefore, shows the importance given to children and, furthermore, shows the importance of putting these manners into practice (as will soon become clear).

The importance that our Messenger ﷺ gave to these manners was like that which he gave to the other (visible) matters from the Sunnah - such as the beard, the tooth-stick and so on, since these matters of the Sunnah - which covers those that are obligatory (waajib) and those which are not - provide the Ummah with a character which distinguishes them from others, making it a nation upon divine guidance - neither of the east, nor of the west.

However, a number of people have strayed from the way of guidance and light, celebrating their festivals in other than the ways prescribed for us in Islaam. They exchange that which is good for that which is worthless. So instead of making their festivals an occasion for giving thanks to the One - the Most Perfect Who sent blessings upon them and following the manners and customs prescribed for them, they rather manifest customs taken from other than us. Which clearly shows the weakness of their Islamic character, and their blind following of others, and their distance from the source of their true Deen (religion and way of life).

Indeed, if we consider the condition of the people with regard to these manners, then we will find that they are of three classes:-

(1) Those who follow them and apply them to their children, but they are in their view not practices of Sunnah from Islaam, nor religious values, but merely ancient customs which they have inherited from their forefathers - like any other customs - and values held by their developing society. As regards this class of people and their like, then it will be very easy for them to abandon these manners - since in their view they are merely practices done due to custom, and customs by their nature change and are replaced.

(2) Those who do not know anything of these manners and are ignorant of them, so they follow others - fixing their eyes on each and every practice of the east and the west. They may also describe those who cling to these manners as being ignorant, backward and irrational, since these manners - in their view - do not conform to modern knowledge. This is due to their ignorance and domination of their minds by the west.

(3) As for the third class - then they are the Believers - may Allaah increase them - those who see that these manners provide them with their own distinct character, and give nobility to their offspring, and a way for the correction and well-being of their children - so they are the Believers who have sound intellect, seek to revive the way of their Prophet ﷺ, and to follow his Sunnah.

So how great is the need of the first class for those who will guide and direct them to what is correct! And the need of the second for advice and teaching! And that of the third for encouragement and support!

The time has come that the Muslims: parents and children, old and young, should return - after a long absence of many years - to practising the sunnahs of their Deen of Islaam and its manners, which cover all the affairs of life - if they desire status, honour and establishment for their Ummah, since the latter part of this Ummah will be corrected only by that which corrected its first part.

---

[1] These terms will be explained in the section: 'Explanation of terms used in the book'.

I wrote this book hoping to make clear the manners of welcoming the new-born, and to revive those manners which had died out amongst the people. I had found that what had previously been written in this regard was either chapters within books which would be difficult for someone to obtain, or lengthy treatises. I found that the book which was the clearest explanation of these matters is: 'Tuhfatul-Mawdood' (The bounteous gift of a beloved child) of Ibnul-Qayyim - however, I found that it includes many matters where the discussion departs from the main topics, it also sometimes quotes a number of conflicting sayings without an indication of which is correct, sometimes it leaves questions untouched, so perhaps he - rahimahullaah - wrote it for a particular group of people, or for the students of knowledge.

So in this book, I tried to benefit from what that book and others contain, and I added to it whichever questions, rulings and manners I found to be important.

My methodology in this book was as follows:-

(a) I divided it into an introduction, a foreword, three chapters and a conclusion.

(b) I accompanied each matter and every ruling with its proof from the Book of Allaah and the Sunnah of the Messenger ﷺ

(c) I quoted the references for all aayahs and all ahaadeeth - along with a note on their authenticity.

(d) I gave each section a separate title or a number to make it easier for the reader to benefit from it.

(e) I tried to make it of a style suitable for the student of knowledge, and also for fathers and mothers of the general Muslims.

The initial idea for the book came whilst I was awaiting the birth of my first child - I wanted to know and be well acquainted with the manners of welcoming the new-born before his arrival. Then Allaah - the One who grants all blessings and the One far above and free from all imperfections - blessed me with a son, whom I named 'Abdullaah, on the sixteenth of Muharram 1410H. I ask Allaah that He makes him one of His pious servants, and all praise is for Allaah.

After completing its sections in abridged form, I presented it to a group of scholars and students of knowledge for their comments and suggestions - in the light of these I made corrections and additions in Rabee'ul-Awwal, 1410H in Makkah - may Allaah increase it in nobility.

I also presented the medical questions which it covers to a number of doctors specialising in children's matters in order to take the benefit of their comments and experience in these matters.

Then when Allah provided me with my second child: Asmaa. I found that it was a suitable time for reviewing the text and putting it in its final form - which I did in Jumaadal-oolaa, 1411H. It was then checked by the noble shaikh Salmaan al-'Awdah who put forward a number of valuable suggestions which I considered and accepted - so may Allaah reward him with good.

So all praise is for Allaah for His guiding to and granting what is good, and pure thanks are for Him - the One far above and free of all imperfections - for making the affairs easy. Then thanks are due to everyone who has helped or given me useful advice in the production of this work. I ask Allaah - the true Patron and Guardian - that He makes it a work done purely for seeking His Face, and that He does not make any part of it to be done for the sake of others, and that He forgives me any errors or slips that I have made in it, and that He makes it of benefit to all those who study it, or read it, and that He extends its benefit to cover students of knowledge and the fathers and mothers amongst the Muslims, and all praise is for Allaah through whose bounty righteous actions are completed.

should return - after a long absence of many years - to practising the sunnahs of their Deen of Islaam and its manners, which cover all the affairs of life - if they desire status, honour and establishment for their Ummah, since the latter part of this Ummah will be corrected only by that which corrected its first part.

I wrote this book hoping to make clear the manners of welcoming the new-born, and to revive those manners which had died out amongst the people. I had found that what had previously been written in this regard was either chapters within books which would be difficult for someone to obtain, or lengthy treatises. I found that the book which was the clearest explanation of these matters is: 'Tuhfatul-Mawdood' (The bounteous gift of a beloved child) of Ibnul-Qayyim - however, I found that it includes many matters where the discussion departs from the main topics, it also sometimes quotes a number of conflicting sayings without an indication of which is correct, sometimes it leaves questions untouched, so perhaps he - *rahimahullaah* - wrote it for a particular group of people, or for the students of knowledge.

So in this book, I tried to benefit from what that book and others contain, and I added to it whichever questions, rulings and manners I found to be important.

My methodology in this book was as follows:-

(a) I divided it into an introduction, a foreword, three chapters and a conclusion.

(b) I accompanied each matter and every ruling with its proof from the Book of Allaah and the Sunnah of the Messenger ﷺ

(c) I quoted the references for all aayahs and all ahaadeeth - along with a note on their authenticity.

(d) I gave each section a separate title or a number to make it easier for the reader to benefit from it.

(e) I tried to make it of a style suitable for the student of knowledge, and

also for fathers and mothers of the general Muslims.

The initial idea for the book came whilst I was awaiting the birth of my first child - I wanted to know and be well acquainted with the manners of welcoming the new-born before his arrival. Then Allaah - the One who grants all blessings and the One far above and free from all imperfections - blessed me with a son, whom I named 'Abdullaah, on the sixteenth of Muharram 1410H. I ask Allaah that He makes him one of His pious servants, and all praise is for Allaah.

After completing its sections in abridged form, I presented it to a group of scholars and students of knowledge for their comments and suggestions - in the light of these I made corrections and additions in Rabee'ul-Awwal, 1410H in Makkah - may Allaah increase it in nobility.

I also presented the medical questions which it covers to a number of doctors specialising in children's matters in order to take the benefit of their comments and experience in these matters.

Then when Allah provided me with my second child: Asmaa. I found that it was a suitable time for reviewing the text and putting it in its final form - which I did in Jumaadal-oolaa, 1411H. It was then checked by the noble shaikh Salmaan al-'Awdah who put forward a number of valuable suggestions which I considered and accepted - so may Allaah reward him with good.

So all praise is for Allaah for His guiding to and granting what is good, and pure thanks are for Him - the One far above and free of all imperfections - for making the affairs easy. Then thanks are due to everyone who has helped or given me useful advice in the production of this work. I ask Allaah - the true Patron and Guardian - that He makes it a work done purely for seeking His Face, and that He does not make any part of it to be done for the sake of others, and that He forgives me any errors or slips that I have made in it, and that He makes it of benefit to all those who study it, or read it, and that He extends its benefit to cover students of knowledge and the fathers and mothers amongst the Muslims, and all praise is for Allaah through whose bounty righteous actions are completed.

Yoosuf ibn 'Abdullaah al-'Areefee
al-Ahsaa., al-Hufoof. P.O. Box 1418
10th Jumaadal-Oolaa 1411 H.

AIMS OF THE BOOK

It is hoped that the book will achieve the following aims:

(1) An explanation of the status of children in the Islamic Sharee'ah, the importance of seeking them and its excellence.

(2) An explanation of the care and attention which Islaam gives to children before birth.

(3) A clarification of the manners and practices by which the new-born is welcomed in the first moments and the first days of its life.

(4) An explanation of the Fiqh rulings connected to each one of the manners of welcoming the new-born.

(5) An explanation of points of wisdom and benefit from the Sharee'ah, society and the medical world, which grace each of the manners.

(6) An explanation of the more serious mistakes which some people fall into when welcoming the new-born.

Yoosuf ibn 'Abdullaah al-'Areefee
al-Ahsaa., al-Hufoof. P.O. Box 1418
10th Jumaadal-Oolaa 1411 H.

AIMS OF THE BOOK

It is hoped that the book will achieve the following aims:

(1) An explanation of the status of children in the Islamic Sharee'ah, the importance of seeking them and its excellence.

(2) An explanation of the care and attention which Islaam gives to children before birth.

(3) A clarification of the manners and practices by which the new-born is welcomed in the first moments and the first days of its life.

(4) An explanation of the Fiqh rulings connected to each one of the manners of welcoming the new-born.

(5) An explanation of points of wisdom and benefit from the Sharee'ah, society and the medical world, which grace each of the manners.

(6) An explanation of the more serious mistakes which some people fall into when welcoming the new-born.

IMPORTANCE OF THE TOPIC

The importance of writing about this topic springs from the importance of these manners which can be summarised in the following points:

(1) All of the manners for welcoming the new-born are taken from the guidance given by the chosen Messenger Muhammad ﷺ in his Sunnah, so applying them with one's children is a form of worship which draws one nearer to Allaah - the Most High - and is a revival of the Sunnah in this matter.

(2) Greeting the new-born with these rites at the start of their lives is an outward sign distinguishing the children of this Ummah from the children of other nations in their upbringing, and their behaviour, just as it gives the sense of dignity of attachment to this Deen, and it gives them a distinguishing character from the first moments of their lives.

﴿ صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَنَحْنُ لَهُۥ عَٰبِدُونَ ﴾

[Our "Sibghah" (religion) is] the "Sibghah" (religion) of Allah (Islam) and which "Sigbhah" (religion) can be better than Allah's. And we are His worshippers. [Tafsir Ibn Kathir]

[Sooratul-Baqarah, Aayah:138]

(3) These manners have their effect upon the child's education and development and his correct development is closely tied to this, and what can be greater for the father than seeing that his son is honest and good, and is developing righteously - this will indeed be a great pleasure for him.

(4) That welcoming the new-born with these manners by the parents is a fulfilment of part of their duty towards the child, and of their good treatment of it - which will also lead if Allaah wills to the child in turn treating its parents well, since as is said: "Treat your children well and your children will treat you well".

(5) These manners of welcoming the new-born which are to be quoted are accompanied by a large number of points of wisdom and benefit derived from the Sharee'ah, social life, the field of education and nature, which together will be of benefit to the child, its parents and to their society in the present and the future. This will become clearer when the topic is entered into.

(6) The large number of errors that people fall into in these matters due either to negligence or lack of knowledge.

LAYOUT OF THE BOOK

In order to achieve the aims already mentioned the book is layed out as follows:-

❖ The introduction ❖

❖ Aims of the book ❖

❖ Importance of the topic ❖

❖ Explanation of the terms used in the book ❖

❖ A foreword and introduction to the topic, ❖

comprising:-

(a) An encouragement to have children

(b) The excellence of bringing up girls

❖ The First chpater: ‘Before the birth’ which covers the following topics: (i) Before conception, (ii) During pregnancy, (iii) After the arrival of the new-born

❖ The Second Chapter: ‘The Prescribed Manners (Sunan) of Welcoming the New-born’ which covers the following: (i) The Adhaan, (ii) The ‘Tahneek’, (iii) Naming the child (iv) The ‘Aqeeqah, (v) Shaving the hair and (vi) Circumcision.

❖ The Third Chapter: ‘Mistakes Made in Welcoming the New-born’ which covers eleven mistakes in addition to those which are mentioned at various other places in the book.

❖ The conclusion

❖ The references.

EXPLANATION OF TERMS USED IN THE BOOK

This book includes a number of terms which require explanation, the more important of them are explained here:

(1) AL-AADAAB (‘Manners’). It is the plural of ‘Adab’ and occurs with the meaning of refinement of one’s self and disciplining one’s self upon noble traits[2] and it occurs with the meaning of receiving and giving in a good manner[3] it is also used to refer to the use of sayings and actions which are praiseworthy. It may also be used to mean calling to that which is praiseworthy - which comes from the word ‘Ma-dabah’ (a banquet) - which means to invite to a meal.[4] Also from the meanings of ‘Aadaab’ is a number of traits or rules which should be observed when performing a particular action[5], from this is ‘Aadaab Taalibil- ‘Ilm’ (Manners of the student) and ‘Aadaabul-’Aalim’ (manners of the scholar).

What we then mean when using the term in this book is: “A number of practices which should be observed, and which it is good to do when a child is born - such as will be distinctive features for him from that time onwards.”

(2) AL-MAWLOOD (The new-born). To understand what is meant by the word ‘Mawlood’, we have to refer it back to its verbal root ‘Wa-La-Da’ and its verbal noun ‘Walad’ which in the language means everyone born - covering both male and female, a single child, two or a large number. Its plural is ‘Awlaad’ and ’Wildah’.[6]

As for the word ‘Mawlood’, then it refers to the newly-born child - male or female, its plural being ‘Mawaaleed’, with the same meaning is ‘al-Waleed’ (the newly born child) - whether male or female and its plural is wildaan’.‘[7]

---

[2] Refer to ‘al-Mu’jamul Waseet’.
[3] Refer to ‘Da’eeful-Jaami’ of Shakh al-Albaanee (p.295).
[4] ‘Fathul-Baaree’ of Ibn Hajr (10/400).
[5] Al-Mu’jamul Waseet’.
[6] ‘Al-Mu’jamul Waseet’.
[7] ‘Al-Mu’jamul Waseet’.

(3) AT-TAHNEEK: The hanak' is the inside upper part of the mouth (the palate).[8] As for 'tahneek', then it means: chewing a date and then rubbing it upon the palate.[9]

(4) AL-'AQEEQAH: The word 'Aqeeqah' in the language means cutting[10]. It is said a person did 'aqq' of his parents when he cuts off from them and does not keep his tie of relationship with them. It may also be used to refer to the hair which the child is born with[11]. However, in the terminology of the sharee'ah 'Aqeeqah means: "The sheep which is sacrificed for the new-born on the seventh day after the birth - in order to give thanks to Allaah - the One free of all imperfections and the Most High - for having granted the blessing of a child, whether male or female."[12]

(3) AL-KHITAAN (Circumcision). The root of Khatn in the language means to cut off. What is referred to here is the cutting off of the foreskin covering the head of the boy's penis, and the hood of the clitoris from the girls private parts. A boy who has been circumcised is referred to as 'Makhtoon' and the term 'Khateen' is used for either a boy or girl who had been circumcised. So circumcision (Khitaan) is a term used for both boys and girls, whereas the term 'Khafd' is used to refer only to the circumcision of girls. Further just as the word 'Khitaan' is used for the action of cutting, it is also used to refer to the private parts of the male and females themselves[13] and this is what the Sharee'ah rulings depend upon in the like of his ﷺ saying: "When the two circumcised parts come together then bathing (ghusl) has become obligatory" [14]

(6) THE NAME (ISM) & KUNYAH. The name is that which is given to something to make it known and to identify it. Its plural is Asmaa[15].

---

[8] Lisaanul - 'Arab' of Ibn Manzoor.
[9] Lisaanul - 'Arab' of Ibn Manzoor.
[10] Lisaanul - 'Arab' of Ibn Manzoor.
[11] Lisaanul - 'Arab' of Ibn Manzoor.
[12] 'Ahkaamudh-Dhabaa.ihfil-Fiqhil-Islaamee' by Muhammad Aboo Faaris' (p.168).
[13] 'Lisaamul-'Arab'.
[14] SAHEEH: Reported by Ahmad (6/239), Ibn Maajah and al-Baihaqee: 'Saheehul-Jaami" (No. 385).
[15] al-Mu'jamul-Waseet.

As for the 'Kunyah' then it is a title beginning with 'father of ..' or 'mother of..', or 'son of...' or 'daughter of...', it is used for a person along with his own name. Examples are Abul-Hasan (the father of al-Hasan) and Umm Sulaym (the mother of Sulaym) and that is what is called the 'Kunyah'... Its plural is 'Kunaa' and both one's name and one's kunyah are the same in that they do not themselves indicate either praise or blame. If however, a title is used as one of praise or blame, then it is called the 'Laqab'.

FOREWORD AND INTRODUCTION TO THE TOPIC

(A) *An Encouragement to have Children*

Children have a lofty status in Islaam, and a high rank and the Patron and Guardian - the One free of all imperfections and the Most High - has encouraged us to seek after them and has urged that, so He - the Most High - says:

﴿ فَالْـَٔنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ﴾

So now have sexual relations with them and seek that which Allah has ordained for you,

[Sooratul-Baqarah, Aayah:187]

The scholars of tafseer (explanation of the Quraan) explain that what is meant by seeking that which Allaah has ordained for you is seeking reward and good - from which is pious offspring.[16]

This encouragement is further clarified and manifested by the order of the Messenger ﷺ in his saying:

"Marry the loving and the fertile because through you, I will compete with the nations for superiority in numbers."[17]

From this we can clearly see the error of those who waste away their family lives using various forms of contraception and therefore preventing themselves and their society from this divine blessing and the beautiful adornment with which Allaah has adorned this world. Allaah - the Most High - says:

﴿ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾

"Wealth and children are the adornment of the life of this world."

[Sooratul-Kahf, Aayah:46]

So children are a great blessing and something good, and this blessing and good becomes complete when the children are righteous and good - which will not be achieved unless the fathers train and educate them properly upon Islaam and its manners from the first moments of their lives as part of the growing family. Then and only then will they be a pleasure to the eyes and bring happiness to the hearts.

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّـٰتِنَا قُرَّةَ أَعْيُنٍ
وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

"Those who say: 'Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes, and make us leaders for the Muttaqoon."

[Sooratul-Furqaan:Aayah:74]

And besides encouraging us to seek children, Islaam has also made them a great source of good, and also a means of receiving great reward for the parents both in their lives and after their deaths - so pious children are an extension to the lives of their parents after their deaths and a continuing means of acquiring good and reward for them. Concerning this Allaah's Messenger ﷺ said:

"A servant will have his rank raised and will say: 'O my Lord how has this come about for me?' He says: 'Through your sons after you seeking forgiveness for you'.[18] And he also said <When the son of Aadam dies his actions are cut off except for three: A continuing charity, or some knowledge from which benefit is derived, or a righteous son who makes supplication for him>[19]

And from the bounteous favours of the Patron and Protector - the One free of all imperfections - with regard to one's offspring is that He has made the child a source of good for its parents in all conditions, since if he lives longer than them he benefits them by supplicating for them and asking them for forgiveness for them - as occurs in the previous hadeeth. On the other hand, if the child dies before them, then he will intercede for them and be a precursor for them in Paradise, and this can be seen clearly in the following ahaadeeth:

---

[16] See 'Tafseer Ibn Katheer' (1/227) and 'Fathul-Qadeer' of ash-Shawkaanee (1/187)

[17] Reported by Aboo Dawood [E.T. Vol. 2, P. 545, No. 2045] -and others: transl.

[18] Reported by Ahmad (2/509) & Ibn Maajah (no. 3660) & declared 'saheeh' by Shaikh al-Albaanee

[19] Reported by Ahmad (2/372) and Muslim [E.T. 3/867/No. 4005]

[1] The Messenger ﷺ said to the women: <There is not amongst you a woman of whose children three die except that they will be a shield for her from the Fire> A woman said: "And two?" So he said: <And them>[20]

[2] A woman came with a child of hers and said: "O Prophet of Allaah supplicate for him, for I have already buried three". So he said: <You have buried three!> She said: "Yes". He said: <You have indeed protected yourself with a strong shield from the Fire.>[21]

[3] And he - 'alaihis-Salaatu was-Salaam - said to a man whose son had died: <Do you not love that you will not come to any gate from the gates of Paradise except that you will find him awaiting you?> So a man said: 'Is that for him in particular O Messenger of Allaah, or for all of us?" He said: <Rather for all of you>[22]

[4] And he - 'alaihis-Salaatu was-Salaam - said: <Your small children will roam freely in Paradise when one of them meets his father - or he said: his parents - he will take hold of the edge of his garment or his hand, as I now take hold of the edge of your garment, and not let go until Allaah admits him and his father into Paradise>[23]

[5] And he ﷺ said: <By Him in whose Hand is my soul the miscarried fetus will bring his mother by his umbilical cord into paradise if she patiently awaits reward.>[24]

(B) THE EXCELLENCE OF BRINGING UP GIRLS

What we have mentioned concerning the encouragement to seek children covers both sons and daughters, and along with this general encouragement Islaam has given special merit to seeking and bringing up girls - contrary to the thinking of the people of ignorance (jaahiliyyah) of the past and present, since the people of ignorance - wherever and whenever found - hated to have daughters and were grieved and angered by their births!

---

20. Reported by al-Bukharee [E.T. 1/80/No.101] and Muslim [E.T. 4/1385/No. 6368]
21. Reported by Muslim [E.T. 4/1385/No.6371]
22. Reported by Ahmad (5/35) and an-Nasaa-ee (4/23). al-Haithumee says in 'al-Majma'':
"All its narrators are those of the saheeh'. [E.T. Declared 'saheeh by Shaikh al-Albaanee]
23. Reported by Muslim (E.T. 4/1385/No.6370]
24. Reported by Ibn Maajah and declared 'hasan' by Shaikh al-Albaanee in 'saheehul-Jaami'

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝٥٨ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ﴾

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
He hides himself from the people because of the evil of that whereof he has been informed.

[Sooratun-Nahl, Aayahs:58-59]

But the Messenger of Islam Muhammad ﷺ came elevating the status of this gift given by Allaah, welcoming the daughters, and raising high the importance of their upbringing with words to delight the hearts of the Believing fathers and bring joy to their souls: <Whoever takes care of two girls until they reach adulthood - he and I will come [together] on the Day of Resurrection - and he interlaced his fingers.>[25], meaning in Paradise. So can there be any greater honour given to daughters!? And for those who wish to have them and bring them up properly?! And he said in another hadeeth: <Whoever has three daughters or sisters, or two daughters or two sisters, and lives along with them in a good manner, and has patience with them, and fears Allaah with regard to them will enter Paradise>[26]

And in another Hadeeth: <They will be a shield for him from the Fire>[27] And along with the Messenger's ﷺ honouring the daughters with his words, we find that he also gave us a living example in his own actions and behaviour - for example, one day he ﷺ led his Companions in Prayer whilst carrying Umaamah bint Zaynab - radiyallaahu 'anhaa - when he made rukoo' he would put her down, then when he stood, he would pick her up.[28]

---

25. Reported by Muslim [E.T. 4/1384/No. 6364]
26. Reported by Aboo Daawood, al-Tirmidhee and others [E.T. al-Tirmidhee himself
declared it weak saying "Hadeeth Ghareeb'. Shaikh al Albaanee explains this weakness in
'as-Saheehah' (1/p.527-528). He also reports the authentic narration of Ahmad (3/147-148):
<Whoever takes care of two or three daughters, or two or three sisters until they attain
maturity, or he dies before them, then I and he will be like these two - and he indicated with his
forefinger and middle finger>]
27. Reported by Ahmad (4/154) and Ibn Maajah (No. 3669) and is quoted in 'saheehul-
Jaami' (No. 6488).
28. Reported by al-Bukhaaree [E.T. 1/293/No. 495] and Muslim [E.T. 1/274/1107-1109]

So the position of daughters in Islaam is very clear and the encouragement that it gives for them, and also the abhorrence it has for those who hate them or are grieved at their births!! We know from this that hatred in some souls towards something - if found - is not a true judgement upon that thing and this is explained in the Quraan, as Allaah - the Most High - says:

﴿ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

If you dislike them, it may be that you dislike a thing and Allaah brings through it a great deal of good.

[Sooratun-Nisaa, Aayah:19]

So how many righteous women have brought happiness and well-being upon their families and their Ummah!! And how many corrupt young men have brought every form of misfortune and trial upon this Ummah!!

Therefore, it is upon the parents who have intellect to accept whatever Allaah's gift is with full joy and happiness, whether the gift is a male or a female. Since its being a male or being a female is due only to Allaah's order alone - He, the One free from all imperfections - and most High says:

﴿ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ﴾

He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offsprings) upon whom He will.s. Or He bestows both males and females and He renders barren whom He wills.

[Sooratush-Shooraa, Aayah:49-50]

And four daughters were born to the best of mankind - Muhammad - radiyallaahu 'anhunna -, and when a daughter was born to Ahmad ibn Hanbal, he said: 'The Prophets were fathers of daughters and there is reported about their (excellence) that which you know. Mawdood 'of Ibnul - Qayyim, p.19]

CHAPTER ONE

BEFORE THE BIRTH

(1) Before conception

Islaam indeed gives great importance to bringing up and correctly educating children, and this begins before the creation of the child and its being brought into this world. So attention is paid to this when the first brick of the Muslim family is laid - indeed before that even, and attention is given to it even before the child's parents marry, and likewise when their marital connection begins. So the father is directed to choose a good mother for his children to take care of the nest which they are to grow up in, and in whose shade they will begin their development - upon the foundation and according to the criterion of the Deen and its manners. The Messenger ﷺ said to that father and for others in this regard:

<So marry the religious woman (otherwise) may your hands be covered in dust>[29]

Furthermore, the fathers and mothers are directed to another great matter and a noble supplication of the Prophet having great importance and a far reaching effect upon the future of the new-born child and in protecting him from the whispers of every shaitaan, this direction is his ﷺ saying: <If one of you, when he has intercourse with his wife says:

بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'In the name of Allaah. O Allaah protect us from satan and protect whatever You bestow us with from satan.' then if it is destined that they will have a child through that, then satan will never be able to harm him>[30]

So fathers should take note of this noble prophetic advice which contains a protection for our children, and a shield for them from the harm of every shaitaan.

(2) During Pregnancy

We have seen the care and attention given by Islaam to the child even before its creation in its mother's womb and here we see how this care and attention continues with a unique chain of attention, and from this is the care and attention given to it during its mother' pregnancy. So Islaam has called upon the pregnant woman to give importance to preserving her own health, since in her health and bodily well-being lies the well-being of the child in her womb, so that the child emerges sound in body and mind - of benefit to its parents and the Ummah. For this end, the pregnant woman is freed from the obligation to fast in Ramadaan - if it will cause harm to the fetus - and she is instructed to fast later or to give food to the poor instead. We find this in his ﷺ saying:

---

[29] Reported by al-Bukhaaree [E.T. 7/18/27] & Muslim [E.T. 2/749/3457].

[30] Reported by al-Bukhaaree [E.T. 7/70/94] and Muslim [E.T. 2/731/3361]

<Allaah has remitted half the Prayer to the traveller, and Fasting to the traveller, the woman breast-feeding and the pregnant.>[31]

Along with this she has been urged and encouraged to use medicine and medical treatment when necessary and to take care of herself when pregnant, we can understand this from the previous hadeeth and from the generality of his" saying:

<Worshippers of Allaah, use medical treatments.>[32]

So these are instructions relating to the health and well-being of the fetus, and there are also instructions relating to its future and correct growth and upbringing. From these is that the mother supplicates for the well-being and righteousness of the child in her womb and to ask Allaah to bless and grant him guidance - just as she did on the day when the father planted his seed within her, by her saying:

"بِسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا"

"O Allaah protect us from satan, and protect whatever You bestow us with from satan."[33]

She does this because she is the child's mother and the supplication of the mother for her child is answered as occurs in the hadeeth:

---

[31] Reported by Aboo Daawood [E.T. 2/660/2402], al-Tirmidhee and an-Nasaa.ee. shaikh al-Albaanee said in 'al-Mishkaat' " Its chain of narration is good."

[32] Reported by Ahmad (4/278, at-Tayaalisee and al-Haakim who declared it 'Saheeh' and it is quoted in 'saheehul-Jaami' (No.3973).

[33] It has preceded, and the woman also says this du'aa and it is not particular to the man alone - and Allaah knows best. Ibn Nasr said: "And that is what is most apparent." See 'as-salsabeel' (2/371)

<There are three supplications that are answered - there being no doubt about it: the supplication of the oppressed, the supplication of the traveller and the supplication of the parent for his child.>[34]

So, O Muslim mother, you should supplicate a great deal to Allaah - the One free from all imperfections - for the fetus in your womb, asking Him to make pregnancy and the birth easy, and to make him righteous, and to protect him from shaitaan, and to make him a blessing for this Ummah and one of Allaah's righteous servants. Then, when the time of the birth arrives - with the distress and pain which it involves - she should turn to Allaah earnestly supplicating before Him that He should remove her distress and make the birth easy - since He is the One having full power and fully able to do that, as occurs in His saying:

ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾

Then He makes the Path easy for him. *[Soorah 'Abasa, Aayah 20]*

And she should call with the supplication of the one in distress:

"اَللّٰهُمَّ رَحْمَتَكَ أَرْجُوْا فَلاَ تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، لاَ إِلٰهَ إِلاَّ أَنْتَ"

"O Allaah, I beseech Your Mercy, so do not leave me to my own self for even the blink of an eye, and correct for me all my affairs, none has the right to be worshipped but You."[35]

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ ﴾

And Allaah - the one free from all imperfections - has taken upon Himself that He will answer the supplication of all in distress as He says:

He Who responds to the distressed one, when he calls Him, and Who removes the evil, *[An-Naml, Aayah 62]*

---

[34] Reported by Ibn Maajah (No. 1270) and others and its isnaad is 'hasan' as occurs in 'saheehul-Jaami' (No. 3033). And the word 'waalid' (father/parent) here comes both the father and the mother. As occurs in 'al-lisaan' .. And the fact that the mother is included in the hadeeth is shown by how the supplication of umm Juraij was answered regarding her son - as occurs in al-Bukhaaree [E.T. 4/430/No. 645]

[35] Reported by Aboo Daawood and Ibn Hibbaan in his 'saheeh' and there are a number of supplications for the one in distress. [E.T. Refer to 'Authentic supplications of the Prophet, translated by Waleed al-Essa, p.60-62]

Then when the child is brought out into the light of this world she should greet it as the mother of Maryam greeted her daughter when she was born:-

﴿إِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٣٦﴾

"I seek refuge with You (Allaah) for her and for her offspring from satan, the outcast."

[Soorah Aali 'Imraan, Aayah: 36]

And then if she finds that the child is complete and sound in its body she should praise Allaah much since this is the true blessing, not whether it is a male or a female as many people think. Therefore, our mother 'Aa ishah radiyallaahu 'anhaa - when a child was born in her family would not ask whether it was a boy or a girl, rather she would ask: "Is it complete and sound?" So if she was told that it was, she would say: "All praise and thanks are for Allaah, Lord of all Creation."[36]

(3) After the Arrival of the Child

After nine months of pregnancy, during which the growing child lived in its small abode prepared for it by its Creator in a safe and stable environment, it comes out to its new life - and its much larger home and finds that Islaam has laid down various practices for this joyous occasion, and a number of prescribed practices (sunan) and manners to be observed to celebrate his/her arrival, and as a recognition of his importance and his role in life, and out of joy that he/she has joined our Muslim society. From these are:

(A) GIVING THE GOOD NEWS OF THE BIRTH

The celebrations due to the birth begin with the desirability of carrying the good news to the family of the new-born child. So this news is conveyed to the father and others i.e. that the child has been born, and it will cause him great happiness and joy to hear that what he has been anxiously awaiting has arrived.

---

[36] Reported by al-Bukhaaree in 'al-Adabul-Mufrad (No. 1261)

So the child is a blessing and a precious gift given to the parents, and a beautiful flower granted to them by the Granter of all blessings - He the One free of all imperfections - so it is right that whoever has been provided with a new-born child should be informed of it, and that whoever hears of it should be happy for him and congratulate him.

The Quran mentions this good news being given to a number of the Prophets who were granted the blessing of a child. He - the One free from all imperfections - gave the good news to Zakariyyaa of his son Yahyaa in His saying:

﴿فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ وَهُوَ قَآئِمٞ يُصَلِّي فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ﴾

Then the angels called him, while he was standing in prayer in "Al-Mihrab" (a praying place or a private room), (saying): "Allah gives you glad tidings of Yahya.

[Soorah Aali 'Imraan, Aayah:39]

Before this He gave the news to Ibraaheem of his son Ismaa'eel, with His saying:

فَبَشَّرۡنَٰهُ بِغُلَٰمٍ حَلِيمٖ ١٠١

So We gave him glad tidings of a forbearing boy.

[Sooratus-Saaffaat, Aayah:101]

And it is reported that Aboo Raafi' informed the Prophet of the birth of his son Ibraheem, so the Messenger gave him the gift of a slave.[37]

(B) CONGRATULATIONS AND SUPPLICATING FOR THE NEW-BORN.

Since the new-born child is something good that has come to his parents, and a reason for their happiness then it is desirable for those who know about it to congratulate the parents and his near relations and congratulating a Muslim when he attains that which is pleasing is an established sunnah - just as with marriage, at the time of 'Eid, at the time of repentance, and on other such occasions - so the same is the case at the birth of a child. Furthermore, our Prophet Muhammad ﷺ used to take the new-born child and supplicate for its good and for blessing. 'Aa.ishah - radiyallaahu 'anhaa - said: "New-born children used to be brought to Allaah's Messenger ﷺ and he would supplicate for blessing for them and rub a chewed date upon their palate."[38]

---

[37] Ibn Sa'd in his 'Tabaqaat' and Ibn 'Abdul-Barr in 'Al-Istee'aab'

THE MANNER OF CONGRATULATING

I have not come across anything in the sunnah established from the Messenger ﷺ regarding the manner of congratulating - except for the supplication for the blessing which has preceded. But it is said that a man came to al-Hasan al-Basree - rahimahullaah[39] and entered upon him when there was already with him a man who had a new-born son. So the man said to him: "Congratulations for the lion." So al-Hasan said: "How do you know whether he will be a lion or a donkey?" So he said: "Then what should we say?" He said, "Say: You have been blessed in what you have been given, may you give thanks to the One who granted it, may he reach maturity and right-guidance, and may you be treated well by him." and in a different wording that he said to him: "May Allaah make him a blessing for you and for the Ummah of Muhammad"[40]

So this form of congratulations reported as being the saying of al-Hasan is beautiful in meaning and wording since it contains the seeking of good and blessings for the new-born child - which was what the Messenger ﷺ used to do with the children of the Companions.

And if someone gives congratulations with other wordings - then that is permissible and he has carried out the sunnah by doing what was intended - and because we do not have anything particular mentioned in text, and Allaah knows best. At this point, we should also mention a very important point which is that supplicating for blessing of the child when greeting his arrival is what every righteous parent would wish - so that this child may be righteous himself, beneficial to them and a blessing for his Deen and for the Ummah. But as regards supplicating that he should become doctor or an engineer, or just that he should grow up to be like his parents, then none of this has any value in Islaam, since if he attained that but was deprived of blessing, good and righteousness, then that would indeed be worthless.

Then, after this, the manners of greeting the new-born proceed and the prescribed practices (Sunan) by which he is welcomed into the shade of Allah's Deen follow on, so that he may grow up upon them and be raised in their shade right from the first breath of air which he takes in this life.

So in what follows - if Allaah wills - there will be a full explanation of these Sunnahs and the prescribed manners.

---

[38] Reported by Muslim [E.T. 3/1173/No. 5347] and Aboo Dawwood

[39] Famous taabi'ee of Basrah, died in 110H.

[40] Ibnul-Qayyim attributes it to Ibnul-Mudhir in 'al-Awaat', and as-Suyootee in 'al-Haawee' attributes it to Ibn 'Asaakir. Its isnaad contains Kulthoom ibn Jawshan who is weak.

CHAPTER TWO

The Prescribed Manners (Sunan) of Welcoming the New-born.

In what preceded, we have seen the role and duties of the parents towards their child even before it is created in the womb of its mother, and the mothers role and the attention which she must give to it both during pregnancy and straight after birth. We have also learned two Islamic manners which should be practised, i.e. Giving the good news of the birth, and congratulating - both the father and near relatives.

Now in what follows, we will learn those manners and practices of the Sunnah with which the new-born is welcomed in the first days of its life, and they are: giving the adhaan[42], rubbing a chewed date upon its palate (tahneek), giving it a name, the 'Aqeeqah, shaving the head and circumcision.

FIRST: GIVING ADHAAN IN THE EAR OF THE NEW-BORN[43]

The first of the practices which the new-born is greeted with in the shade of Islaam, is that he is made to hear the Islamic call to Prayer (adhaan), and it is one of the signs of Islam and a Prophetic Sunnah laid down by Allaah's Messenger Muhammad[42]. So the new-born in the first moments of its life and the first hour hears the Kalimah of Tawheed (the declaration that none has the right to be worshipped but Allaah) and the everlasting testification, and this is before his ears hear any other words in this world.

(A) Its Time

This Adhaan is to be given straight after the birth, or very soon afterwards, as he did with his grandson al-Husayn ibn 'Abee - radiyallaahu 'anhumaa - , since it is narrated from Aboo Raafi' that he said:

---

[42] See the following footnote.

[43] [Transl. The Reader should be aware that the hadeeth upon which this whole section is based is da'eef (weak) - as will be mentioned in the next footnote. It cannot therefore be used to establish this practice as being from the Sunnah of the Prophet or to be something good. Rather the reader should restrict himself to the authentic Sunnah - beginning with the Tahneek' - rubbing a softened date upon the child's palate.]

<I saw the Prophet give adhaan for the Prayer in the ear of al-Husayn ibn 'Alee when his mother Faatimah gave birth to him>[44]

(B) Its Description

The adhaan is to be given, within his hearing, with its usual wording which is used to call to the Prayer: "Allaahu Akbarullaahu Akbar .... Laa ilaaha illallaah" and it should be done in a good voice, but not so loudly as to cause harm to the baby's ear or to alarm him.

(C) Is the Iqaamah to be said along with the adhaan?

After giving adhaan in the baby's ear, is it from the Sunnah to give iqaamah in the other ear?

Perhaps the correct practice - and Allaah knows best - is to give adhaan only, since the authentic hadeeth only refers to the adhaan. As for the iqamaah being given in the other ear, then al-Baihaqee reports two hadeeth about that - but they are both weak as Ibnul-Qayyim says, and as such cannot be used as proof[45]. That is also reported from the practice of the Khaleefah 'Umar ibn 'Abdul - 'Azeez - as being his action only[46]. Therefore, it is more correct and closer to the Sunnah to give the adhaan alone.

---

[44] Reported by Ahmad (6/9), Aboo Daawood (No. 5105), and at-Tirmidhee (No. 1553) who declared it 'hasan' and it was declared 'hasan' by Shaikh al-Albaanee in 'al-Irwaa' (No. 1173) [Transl. Shaikh al-Albaanee as he explained in 'ad-Da'eefah' formerly declared the narration of Aboo Raafi' to be weak in isnaad, but possibly supported to the level of 'hasan' depending upon the reliability of a narration of al-Baihaqee in Shu'abul-Eemaan'. When, however, it later became clear to Shaikh al-Albaanee that this narration was reported by two liars, he clearly stated that the hadeeth is weak (da'eef). The first narration that of Aboo Raafi' - is weak due to its narrator 'Aasim ibn 'Ubaydillaah ibn Aasim al'Umaree who is weak by agreement of the scholars. The second narration, of al—Hasan ibn `Alee concerning giving adhaan in the baby's right ear and iqaamah in its left is fabricated (mawdoo') two of its narrators: being accused of fabrication(i) Yahyaa itnul-'Alaa who was accused by Imaam Ahmad, Wakee' and others of being a liar and a fabricator of hadeeth, and (ii) Marwaan ibn Saalim: who was declared 'matrook' (abandoned) and accused by as-Saajee and others of fabrication. The third and final narration, the report of al-Baihaqee in 'Shu'abul-Eemaan' from Ibn 'Abbaas stating that the Prophet gave adhaan in the right ear of al'Hasan and iqaamah in his left ear - then it is similar in standard to the second due to two of its narrators: (i) Muhammad ibn Yoonus al-Kudaymee: who was accused by Aboo Daawood of being a liar, by Ibn 'Adiyy and others of fabrication, and Ibn Hibbaan said of him: "Perhaps he fabricated more than a thousand hadeeth", and (ii) al-Hasan ibn 'Amr ibn Sayf al-'Abdee: Declared by ar-Raazee to be abandoned (matrook) and by al-Bukhaaree and Ibnul-Madeenee to be a liar. As is well known from the science of hadeeth, the narration of a liar or fabricator cannot be used to support other narrations.

(D) The Place of the Adhaan.

The Sunnah has not specified which ear the adhaan is to be given into, however the Messenger used to love giving precedence to the right side in all his affairs, therefore it would be more appropriate to give adhaan into the right ear.

(E) Wisdom behind giving the Adhaan.

Islaam has not prescibed anything that there is wisdom and benefit in it - those who are aware of it are aware of it, and those who are ignorant of it are ignorant of it. In what follows we will try to show some of the points of wisdom in this practice which are apparent to us.

Introductory Point:

The sense of hearing begins and is operative when the child is still within its mother's womb, and it has recently been discovered that it is able to remember things heard whilst still in the womb.[47]

Then after birth, it is ready to take in and store in its memory things which it hears. Therefore, Islaam prescribed that the first message to reach the new-born child's hearing should be the words of the adhaan. Then the effects of this message (the adhaan) will reach the new-born even if he does not comprehend it. Ibnul-Qayyim said: 'One should not deny the

---

[45] Refer to 'at-Tuhfah' of Ibnul-Qayyim (p.22) and 'as-silsilatud-Da'eefah' of Shaikh al-Albaanee (No. 321)

[46] Musannaf 'Abdir-Razzaaq' (No. 7985) and al-Haafiz says in 'al-Fath' (9/588) and 'I have not seen that in connected form from him.' So perhaps he did not find that in it.

[47] 'Dhaakiratul-Janeen' of Muhammad Ahmad an-Naablusee, p.187)

effect of the adhaan upon the heart and intellect of the new-born - even if one does not perceive it[48].

So from this introductory point, we may be able to better understand some of the secrets and hidden wisdom behind this rite:

(1) Through giving the adhaan, the first sounds to reach the baby's ears will be the words of the adhaan which comprise a declaration of Allaah's greatness and the testification which enters a person into His its Deen. So these words should have a profound impact upon him, so that he lives by them, calls to them, acts upon them until he meets Allaah in such condition that He is pleased with him - therefore these words which are the symbol of Islaam are quoted to him when he comes into this life, just as the shahaadah is, at the point of his leaving this life.

(2) Since the new-born is able to retain things it hears in the memory - then causing him to hear the adhaan is a means of training the child, and preparing him so that he will answer this call which will have settled in his soul if he hears it often[49].

(3) By putting this Sunnah into practice, one will be calling this child to Allaah, before it hears the call of Shaitaan. Just as the true nature (Fitrah) which Allaah created the people upon comes prior to the attempts of shaitaan to change that and to take them away from it.[50]

(4) The words of the adhaan cause shaitaan to flee, as occurs in the

---

[48] Tuhfatul-Mawdood, p.22

[50] This point is further clarified by the following two cases:
(a) In one test a tape recorded sound was played near to the stomach of a pregnant woman. Then a year after its birth it was noted that the same child would open its eyes, or stop crying upon hearing the same sound. So this shows the effect of sounds upon the fetus - so how about hearing the adhaan after birth!! Refer to 'Dhakaa-ul-Janeen' of Muhammad Ahmad an-Naablusee, p. 187-189
(b) In one educational film a woman made a certain noise next to a bird's egg - and did so repeatedly - then when the bird broke out from the egg and grew older, it began to make the same noise itself, and other birds would come in response to it. How far above and free is Allaah from all deficiences!!

[51] Tuhfatul-Mawdood, p. 23.

hadeeth: <When the call to prayer is given shaitaan runs away, passing wind noisily until he cannot hear the adhaan.>[51]

And as is well-known, shaitaan attempts to harm each person right from the beginning. So with the adhaan, shaitaan will hear that which angers and weakens him right from the first moment of the child's life.

(5) Likewise, the prescription of giving the adhaan in the ear of the child is an indication to the parents that his upbringing and education must be based upon the word of the Tawheed and the guidance of Islaam and the Quraan, and any other form of upbringing and education is false and unsound.

---

[51] Reported by al-Bukhaaree [E.T. 1/336/No. 582] and Muslim [E.T. 1/211/No. 753]

SECOND: THE TAHNEEK

(Rubbing a softened date upon the child's palate)

The tahneek is another noble practice from Islaam with which the new-born is greeted upon entering into the first moments of this life, before any other type of food enters his stomach.

(A) *Its Description and What is Used*

The tahneek here means softening a date and then rubbing the palate of the new-born with it just after the birth or soon after that. This is done by putting a piece of the date upon a finger and then entering the finger into the baby's mouth and rubbing it right and left.

This is how it is done, with regard to what is used - then it is done with a (dried) date. Ibn Hajr said: "If one is not able to find a (dried) date, then a fresh date should be used, and if that is not available, then anything sweet."[52A]

It is not essential to chew the date before the tahneek, rather it may be softened in any way - since chewing th date before rubbing it in the baby's mouth as occurs in the ahaadeeth was something particular to the Messenger ﷺ i.e. due to the blessing placed in his ﷺ saliva. Therefore, it is sufficient to soften the date without chewing it, and then to rub it upon the child's palate.

This action is to be done by the child's father or mother, or one of the people of knowledge and excellence[52] whose supplication, it is hoped would be accepted. So he should perform tahneek and supplicate for blessings for the child - as was the practice of the Companions along with the Messenger ﷺ all of this is allowed.[53]

(B) *Its Wisdom and its being a Prescribed Practice*

The tahneek is a recommended Sunnah, an-Nawawee said:

[52A] 'Fathul-Baaree' (9/588)

[52] [E.T. i.e. Scholars of the Book of Allaah and the Sunnah as understood and practised by the Companions and those who followed their way after them - not those claimants to (hidden) knowledge today who are ignorant of this, whose only currency is fables and superstition.]

[53] [refer to point No. 5 of the section 'Mistakes made in welcoming the new-born child'.]

"Scholars are agreed upon the recommendation of performing tahneek upon the baby after its birth".[54] The Messenger performed tahneek upon a number of the children of his Companions, as is reported by 'Aa-ishah who said: "New-born children used to be brought to Allaah's Messenger and he would supplicate for blessings for them, and rub a chewed date upon their palate".[55]

And al-Bukhaaree and Muslim report from Aboo Moosaa who said: "A boy was born to me and so I came to the Prophet. ﷺ . He called him Ibraaheem and rubbed his palate with a chewed date and supplicated for blessing for him and handed him to me".[56]

And al-Bukaaree and Muslim report a hadeeth of Anas concerning his maternal brother - in which Aboo Talhah said to him: "Carry him to the Prophet" and he sent some dates along with him. So the Prophet ﷺ took him and said: "Is there anything with him?". He said: "Yes, some dates." So Allaah's Messenger ﷺ took and chewed them, then took them from his mouth and then placed them in the baby's mouth, rubbing his palate with them and he named him 'Abdullaah."[57] And in another narration: "So the baby began to lick it, so the Prophet ﷺ said:"The Ansaar have a love of dates"[58]

(C) *The Wisdom of Tahneek and its Benefits*

There are many benefits of the tahneek, both medical and non-medical. Some of these were perceived by the scholars and many were not and there follows some of these points of wisdom:

(1) In performing the tahneek, one is following the Sunnah of the beloved Messenger Muhammad ﷺ , and a revival of his Sunnah which he used to perform with his Companions - and this is more than sufficient wisdom in itself.

---

54. an-Nawawee's Sharh of Saheeh Muslim, 4/122.
55. Reported by Muslim and Aboo Daawood as has preceded
56. al-Bukhaaree [E.T. 7/272/376] and Muslim [E.T. 3/1173/5343]
57. Reported by al-Bukhaaree [E.T. 7/273/No.379] and Muslim [E.T. 3/1172/No.5341]
58. Reported by Muslim [E.T. 3/1172/No. 5340] and Aboo Daawood [E.T. 3/1377/No.4933]

(2) It is, furthermore, a Prophetic miracle and protects the child from a danger which has only recently become apparent to the medical profession. This is that new-born babies may die if their blood-sugar level is too low, and after the birth the baby's nutrition from its mother is cut off, so his body turns to whatever he has stored up whilst he was in his mother's womb - until his mother is able to breast-feed him. It is at this time that the child's organs are most active, so whatever stores it has may quickly be exhausted causing the blood-sugar level to drop and resulting in danger. We, therefore, find that rubbing the child's palate with a crushed date - which contains a large percentage of sugar - provides him with sugar which can pass into his system quickly and will be a protection for him from that deficiency should it occur. So how far above and free from any deficiency is Allaah, the Most Wise![59]

(3) The tahneek also excercises the muscles of the mouth and helps with the circulation of blood in the mouth - which is brought about by rubbing the date upon the palate, and by the movement of the jaws when he chews and licks - this also helps the baby to be able to suck and take the mother's milk.[60]

(4) Furthermore, as is well-known, the date has a number of different benefits for health - so performing tahneek as done by the Messenger-will produce a number of such benefits helping the body and health of the child.

---

59. From the words of Dr. Faarooq Musaahil (adapted slightly) in 'al-Ummah' magazine (No. 50, p. 55)
60. Refer to 'Tarbiyyatul-Awlaad fil-Islaam' of 'Abdullaah Naasih 'Alwaan (Vol. 1, P. 71)

THIRD: NAMING THE CHILD

Every human society gives a name to the new-born child which will be used for it, and by which it will be identified. Islaam has given particular importance to this matter of naming and has laid down rulings, manners and limits - which shows the great importance of names and the profound effect which they will have upon the personality of the child - particularly when he is old enough to understand its meaning and what indications it carries. Since names are according to the meaning which they comprehend. The actions and conditions which they indicate inspire the person with strength or weakness, or honour or lowliness, or seriousness or frivolity. Therefore, it was said: "Rarely will your eyes see the bearer of a nick-name; except that you will find his description, if you consider it in his nick-name" So a good and pleasing name will inspire in a person - since he is repeatedly called by it - the actions and quailties contained in it, the name may even lead him to do that which befits it and to abandon that which conflicts with it. The same is the case with an unpleasant name - it may likewise inspire that person with some of the actions and qualities contained in it.

So this was an introductory word to explain the importance of names and the influence they can have upon the person carrying the name and in what follows there is an explanation of the most important manners and rulings associated with naming the child:

(A) *When to Name the Child:*

The ahaadeeth about when the child is to be named fall into two classes:

(1) Those which mention naming the child on the seventh day after the birth. Like the hadeeth of Samurah - radiyallaahu ‘anhu - who said: Allaah's Messenger said: <Every child is held in pledge for his‘ Aqeeqah which is sacrificed for him on his seventh day, and he is named on it and his head is shaved>[61]

And the hadeeth that the Messenger ordered that the child be named on the seventh day, that the harm be removed from him and the sacrifice (the ‘Aqeeqah) be performed.[62]

---

[61] Reported by Ahmad (5/7, 17), Aboo Daawood [E.T. 2/797/No. 2831) and the remaining 3 Sunan [E.T. Declared ‘Saheeh by Shaikh al-Albaanee (No. 1165)]

[62] Reported by al-Tirmidhee [E.T. and declared ‘hasan’ by Shaikh al-Albanee in ‘Saheeh Sunamit-Tirmidhee]

(2) And those which indicate naming the child on the day of its birth. From these is the hadeeth of Anas-radiyallaahu ‘anhu who said: Allaah's Messenger ﷺ said: <A boy was born to me this night and I have given him the name of my forefather Ibraaheem.>[63] Allaah's Messenger ﷺ also named ‘Abdullaah ibn Abee Talhah[64]. another baby was brought to him after birth and he called it al-Mundhir[65] and there are many examples like this.

So from the previous ahaadeeth we can see that the time for giving the name is something flexible - and all praise and thanks are for Allaah - so it may be named on the day of the birth, or delayed until the seventh day after birth - just as it is allowed between the two and later on. However, the time when it is recommended to name the child is the seventh day after the birth since that occurs in the words of the Prophet ﷺ and so it is taken to be a recommendation, and the ahaadeeth mentioning the day of its birth report the Prophet's action - and are, therefore, taken to show what is permissible.

(B) *Who Names the Child?*

The father and mother are the ones who are to choose a good name for their child, but if they disagree about the name, then the father has the right to choose the name. If he wishes, he may name it himself and if he wishes, he may give the choice to his wife, and if he wishes he may draw lots with her.

The fact that naming the child is the right of the father is shown by the fact that the child in this world is ascribed and attributed to his father. Allaah - the Most High - says:

﴿ ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ﴾

Call them (adopted sons) by (the names of) their fathers, that is more just in the Sight of Allaah.

[Sooratul - Ahzaab, Aayah:5]

They will likewise be ascribed to him on the Day of Resurrection, and he ﷺ said: <For every treacherous one a banner will be raised saying: This is the

---

[63] Reported by Muslim [E.T. 4/1243/No. 5733] and Aboo Daawood

[64] al-Bukhaaree [E.T. 7/273/No. 379] and Muslim [E.T. 3/1172/No.5341] as has preceded

[65] al-Bukhaaree [E.T. 8/137/No.211] and Muslim [E.T. 3/1173/No.5349]

treachery of so and so, son of so and so.[66]

And the hadeeth: <On the Day of Resurrection, you will be called by your names and your fathers names, so make your names good.>[67]

It is also allowed for the parents to allow someone else to choose the name - his grandfather, or grandmother, or someone else, i.e. that they should say: 'Call him so and so', or 'Your name is so and so', or 'His name is so and so' etc., since our Messenger and teacher Muhammad ﷺ used to name some of the children of his Companions - for example he named 'Abdullah ibn Abee Talhah as has preceded and he said to a man: <Call your son 'Abdur-Rahmaan>[68] And just as he named his grand children - the children of Fatimah. Her husband 'Alee-radiyallaahu 'anhu wa 'anhaa - said: "When al-Hasan was born, I called him 'Harb' (war), then the Prophet came and said: <Show me my son, what have you called him?> We said: "Harb". He said: <Rather he is Hasan> Then when al-Husayn was born I called him Harb, then the Prophet came and said: <Show me my son, what have you called him?> We said: "Harb". He said: <Rather he is Husayn>. Then when the third was born, I called him Harb, then the Prophet came and said: <Show me my son, what have you called him?> We said: "Harb". He said: <Rather he is Muhassin.> Then he said: <I have called them with the names of the children of Haaroon: Shabbar and Shabeer and Mushabbir.>[69]

(C) *The Ruling for Naming the Miscarried Feotus and the One who Dies before being named.*

If it happens that the new-born child dies before it is named, then it is

---

66. Reported by al-Bukhaaree [E.T. Vol. 8/p. 128/ No. 196] and others
67. Reported by Ahmad (5/194), Aboo Daawood [E.T. Vol. 3/p.1377/No. 4930 and others Transl.... Its isnaad is declared good by an-Nawawee and 'Hasan' by Ibnul-Qayyim. However, it was declared weak by al-Baihaqee, al-Mundhiree, Ibn Hajr, al-Manaawee, Shaikh al-Albaanee and others since the taabi'ee reporting it did not meet the Companion he is narrating from as pointed out by Aboo Daawood himself. ('ad'Da'eefah' of Shaikh al-Albaanee: 1/431-432)]
68. Reported by al-Bukharee [E.T. Vol. 8, p. 134, No. 205] and Muslim [Vol. 3/p. 1169/No. 5323]
69. Reported by Ahmad (1/98) and al-Bukhaaree in 'al-Adabul-Mufrad' (No. 823) and declared 'saheeh' by al-Haafiz in 'al-Isaabah' (4/450). Declared 'Da'eef'(weak) by Shaikh al-Albaanee in his checking of: 'al-Adabul-Mufrad'.

prescribed to give the child a name in this case[70] - just as other children are named, and Funeral Prayer is said upon him, and the rulings for the deceased apply to him. As regards the fetus that is miscarried before the completion of six months - and that is the earliest that life would have been possible for it[71] - then the scholars of the Shaafi'ees[72] and the Hanbalees[73] hold that it is recommended to name him, and they add that if the sex of the fetus is unclear then it should be given a name suitable for either such as: Talhah, Rajaa, Hind and Tarafah. Their support for the first and second questions is that the child will be called on the Day of Resurrection by his name, and this is a good and reasonable argument - if Allaah wills.

It should also be noted that there are some ahadeeth reported concerning the encouragement to name the miscarried fetus, however, nothing from them is authentic - and Allaah knows best.[74]

(D) *Praiseworthy Names*

Following on from what we have mentioned about the importance of naming and the effect it has upon the child and his future personality - then from the rights of the child is that the name by which it will be known amongst the people and called by should be good in wording and meaning - such that he can feel proud for it to be mentioned in front of others - so that it may be the first step in his growth with honour and with a sound personality from an early age.

So when the parents intend to name their beloved child - whether male or female, then they may choose his or her name from one of the following four classes of names:-

FIRST: That the child is given a name indicating servitude to Allaah by calling him 'Abd (slave of...) followed by one of Allaah - the Most High's - names, those which are confirmed for Him and the most beloved of such names to Allaah - the One free of all imperfections - are 'Abdullaah (the

---

70. Refer to 'al-Majmoo' of an-Nawawee (8/435)
71. Refertro 'khalqul-Insaan bainat-Tibb wal-Quraan' of Muhammad al-Baar p. 431 and 451
72. See 'Mughniyyul-Muhtaaj' of al-Khateeb ash-Sharbeenee (4/294)
73. See 'al-Mughnee' of Ibn Qudaamah (2/398) and 'Sharhul-Muntahaa' (1/332)
74. Refer to: 'Da'eeful-Jaami' (Nos. 3281 and 3282)

slave of Allaah) and 'Abdur-Rahmaan (the slave of the Most Merciful) as shown by the hadeeth:

<The most beloved of your names to Allaah - the Mighty and Magnificent - are 'Abdullaah and 'Abdur-Rahmaan>.[75]

Then these are followed in excellence by similar usage of the rest of Allaah's names to indicate the person's servitude to Him, such as 'Abdur-Raheem (slave of the Bestower of Mercy) and 'Abdul-Lateef (slave of the One knowing the Most Hidden Matters and the One Most Gracious and Kind to His slaves), and so on.

The Messenger ﷺ established the example for us in this by putting into practice, so he called one of his sons 'Abdullaah and he called the son of Aboo Talhah: 'Abdullaah. He furthermore called the son of another 'Abdur-Rahman and there are many more examples. Therefore, we find that a large number of the Companions gave these two names to themselves and their children so that the number of them carrying this name was near to three hundred[76] and Ibnus-Salaah mentions that they numbered about two hundred and twenty.[77]

Indeed such names, which declare the child's servitude to Allaah through use of Allaah's perfect names, are very beautiful and will have an excellent effect upon the child in the future! This is because as soon as he becomes consious of himself and understands his name and its meaning he will be aware that he is a slave and realise his true role and purpose - just as he will come to know - also - that this servitude of his is to Allaah alone, so their names are also a means of educational development which will help to produce a righteous slave of Allah, and a soldier who will serve his Deen and the Ummah.

SECOND: That the Child is Named after one of the Prophets or Messengers of Allaah - ('Alaihimus - Salaatu Was-Salaam)

It is said that he. said: <Call yourselves by the names of the Prophets.>[78]

---

[75] Reported by Muslim [E.T. 3/. 1168/No. 5315], Aboo Daawood (E.T. Vol. 3/.

[76] See - 'Fathul-Mugheeth' of as-Sakhaawee, p.351]

[77] 'Muqaddimah Ibnu-Salaah', p. 148

[78] Part of a hadeeth reported by Ahmad (4/345) and Aboo Daawood [E.T. 3/1377/No. 4932] and its isnaad contains 'Aqeel ibn Shabeeb who is unknown - as al-Haafiz says. However, its meaning is witnessed to by the ahaadeeth which follow. It is declared weak by Shaikh al-Albaanee

And he said: <You may name with my name.>[79] And we find that following this principle, he called his own son Ibraaheem - after the name of his forefather Ibraaheem - 'Alaihimus - Salaatu Was-Salaam -, he said: <A son was born to me this night and I called him after my forefather Ibraaheem.>[80]

He likewise called the son of Aboo Moosaa 'Ibraaheem' and he called a son of 'Abdullaah ibn Sallaam 'Yoosuf' after the Prophet - ('Alaihis - Salaatu Was-Salaam)[81].

This also used to be practiced by the Banoo Israaeel as the Prophet informed us and approved of with his saying: <They used to name their children after the Prophets and the pious people who came before them.>[82] That naming children with the names of the Prophets is something recommended is the view of the majority of the scholars - rahimahumullaah- [83]

Sa'eed ibn al-Musayyib[84] - rahimahumullaah - said: "The most beloved of names to Allaah are the names of the Prophets".[85]

THIRD: Naming after the Pious People - The Companions, The Martyrs and the Scholars - both the Men and Women of Them.

Hoping that the child will grow up to love and respect them and follow their way and adopt their manners - in righteousness, knowledge and seeking martyrdom. For this reason the noble companion az-Zubayr ibn al-Awaam - radiyallaahu 'anhu - chose the names of some of the martyrs from the Companions for his ten sons, hoping that they would become like them. So he named one 'Abdullaah after 'Abdullaah ibn Jahsh the martyr of Uhud, and 'Urwah after 'Urwah ibn Mas'ood, and Hamzah after Hamzah ibn 'Abdul-Muttalib - the noblest of the martyrs, and Ja'far after Ja'far ibn Abee Taalib - the martyr of Mu.tah, and Mus'ab after Mus'ab ibn 'Umayr - the martyr of Uhud - radiyallaahu 'anhum ajma'een[86] and what we have just mentioned is not specific to the males - rather it is for both the males and the females. So it is indeed praiseworthy and beneficial for the correct upbringing of daughters that they be called after the names of the pious women and those who participated in Jihaad - from the female companions and those after them, hoping that they will follow them in piety, chastity and manners, and from these names are: Faatimah, Maryam, Asmaa, Sumayyah, Nusaybah, Khawlah and others from the pious and believing women.

---

[79] Reported by al-Bukhaaree [E.T. 8/134/No. 206] and Muslim [3/1169/5325]

[80] Reported by Muslim [E.T. 4/1243/No. 5733] & Aboo Daawood

[81] Reported by Ahmad (4/35) and al-Buhaaree in 'al-Adabul-Mufrad (No. 840). al-Haafiz Ibn Hajr declares its isnaad 'Saheeh' in 'Fathul-Baaree' (10/578) and [declared 'saheeh' by Shaikh al-Albaanee in 'ash-Shamaa-il' (No. 292)]

[82] Reported by Muslim [E.T. Vol. 3/1169/No. 5326]

[83] And those who dislike the practice of calling children after the Prophets for fear that the names will be misused and then held in contempt - then his saying is rebutted by the proofs previously quoted.

[84] [E.T. Famous taabi'ee, died 94H. Ibnul-Madeenee said of him: "I do not know anyone from the Taabi'een having greater knowledge than him, and in my view he was the noblest of the Taabi'een]

[85] Reported by Ibn Abee Shaibah (No. 2591) and al-Haafiz says in 'al-Fath' (10/578): "Its isnaad is 'saheeh', this was his view - rahimahullaah - and the most beloved names to Allaah are: 'Abdullaah and 'Abdur-Rahmaan as has preceded. As for naming after prophets, then it is prescribed and something good - no more - and Allaah knows best.

FOURTH: GOOD NAMES WHICH DO NOT FALL INTO THE PREVIOUS THREE CATEGORIES

Names that are good in their wordings and meanings - carrying meanings of bravery, chastity or piety and easily pronounced, harmonious, and suitable and befitting the person who carries the name. They should be far from that which has been forbidden in the Sharee'ah (which will follow) and from the examples of this type are: Hamzah, Khaalid, Anas, Usaamah, Thaamir, Haarith, & Hammaam - the last two being the most true of names as occurs in the hadeeth[87], and names like them in wording and meaning and from the examples of these for daughters are: Saarah, Hassaanah, Su'aad, 'Affaaf and other such names beautiful in wording and meaning.[88]

---

[86] 'Tarbiyatun-Nash.fee Zilaalil-Islaam' of Muhammad 'Umaarah, p.124.

[87] Part of a hadeeth [E.T. Aboo Daawood Vol. 3/1377/No.4932] which is weak, however the authenticity of this part is witnessed to by other narrations - see 'as-Saheehah' (No.1040).

[88] This class also covers calling the child after the child's grandfather or grandmother - if it is a good name - as seen in the hadeeth: <So I named him after my forefather 'Ibraaheem.

(E) *Prohibited Names*

There are also names which are contrary to the Sharee'ah or which have meanings unacceptable to people of sound intellect and pure souls, so these names are to be avoided, since giving these names to the children would be a crime against their Deen and their manners because they would grow up connected to these names and the meanings which they carry.

And the prohibited names are of two categories: those which are forbidden in the Sharee'ah and those which are either disapproved of due to the Sharee'ah, or due to manners and good taste.

FIRSTLY: FORBIDDEN NAMES[89]

(1) Names indicating servitude to other than Allaah - the Most High - such as: 'Abdun-Nabee (slave of the Prophet), 'Abdur-Rasool (slave of the Messenger)[90] and 'Abdul - Muttalib - and whatever is like these names.

(2) Using these names which are particular names of Allaah - the One far removed from all deficiences - like: al-Ahad[91], ar-Rahmaan (the Most Merciful) and al-Khaaliq (the Creator).

(3) From the names forbidden for our sons and daughters particular to our enemies, the Jews and the Christians, like: George, David, Michael, Joseph, Diana, Jaclyn etc., since use of these names causes - sooner or later - love of them and feeling of closeness to them and imitating them in their manners and their customs and we - the Muslims - have been forbidden to imitate our enemies and to have love for them and ties of friendship.

(4) From the names which should also be avoided are the names of tyrants and despots like: Fir'awn (Pharaoh), Qaaroon, AbooJahl and their like, also the names of the leaders of Kufr and the heads of atheism such as Marx, Lenin and so on, since using their names would mean that one was pleased with their actions, and would mean imitation of them, and love of their systems of thought - and all this is forbidden.[92]

---

[89] Names in this category must be changed.

[90] [E.T. Just the same in meaning are 'Ghulaamun-Nabee' and 'Ghulaamur-Rasool']

[91] [E.T. The One and Only, Unique in his Lordship, names and attributes, and His right to worship. The One having no equal, no assistant, no rival and no-one similar to Him]

[92] Ibnul-Qayyim includes this class of names amongst those which are disliked/hated, and if that were the case then it would mean a hatred bordering on prohibition - and Allaah knows best

SECONDLY: NAMES DISAPPROVED OF IN THE SHAREE'AH OR DISLIKED DUE TO GOOD MANNERS OR GOOD TASTE.[93]

(1) Giving names which are meant to show servitude to Allaah but using names not known to be from Allaah's perfect names - like 'Abdul-Mawjood, 'Abdul-Maqsood and 'Abdus-Sattaar. This is because nothing can be affirmed as one of Allaah's names without an authentic text, and these names do not satisfy this as they are rather attributes and information, so it is to be feared that in this way we might fall into giving Allaah names which neither He nor His Messenger ﷺ used for Him.[94]

(2) From these names are those which carry meanings of pessimism, or blameworthy characteristics which will be disliked or cause aversion or cause the possessor of the name to feel degraded, humiliated and such as will kill his personality - like Harb (war), Himaar (donkey), and Kalb (dog) - and their like which are usually given as names by people of the desert or countryside.

(3) From good manners is to avoid naming children with names which are suggestive or offend one's meaning of shame - such as: Huyaam (one passionately in love), Nuhaad (A young woman with full and raised breasts), Sahaam (summer heat)!, Wisaal (sexual union), Ghaadah (delicate young woman), Faatin (temptress), Fitnah (temptation), Shaadiyah (female singer) and names with similar meanings[95]

So fathers should steer clear of giving these kind of names to their children - since they are mostly names carried by the lunatic film actresses and dancers and using these names may be a danger to the children's personality and to their society - since they will grow up having an attachment and fondness for them along with the meanings they convey and for those infamous persons who carry these names. This may then

---

[93] The classes of name included here are hated or disliked - varying in degree of dislike. The worst are the first type - and it is recommended to change these but not an obligation - and Allaah knows best. Therefore, we find that some of the levels (4), (6) and (7) were found amongst the Pious Predecessors of this Ummah.

[94] This section is based upon what I heard from Shaikh 'Abdul-'Azeez ibn Baaz in a lecture in Ummul-Quraa University, 1410H.

[95] See 'silsilatus-Saheehah' of Shaikh al-Albaanee, (1/379) and 'Tarbiyatul-Awlaad' of 'Abdullaah 'Alwaan (1/80).

lead to them to imitate those people and follow their way, slowly losing their Islamic personality - and it is to Allaah that we turn for aid.

(4) It is also disliked to give names which amount to a declaration of a person's being pious like: Barrah (pious / piety) and the like - due to this meaning the Messenger of Allaah ﷺ changed the name of one of his wives from Barrah to Zaynab, as he used to hate that it be said: "He left/went out from 'Barrah' (piety)."

(5) From these names which it is disliked to use for naming are the names of the Angels[98] - Particularly if they are used for females - such as Malaak - since it is to be feared that this involves imitation of the pagans who gave feminine names to the angels.

(6) Just as it is disliked to name with the names of soorahs of the Qur'aan such as: TaaHaa, Yaaseen and other names of soorahs. This is the saying of Imaam Maalik-rahinahullaah-Ibnul-Qayyim also said: "The saying of the common people that Yaaseen and TaaHaa are from the names of the Prophet ﷺ is not correct, there is no 'saheeh' hadeeth about it or any 'hasan' hadeeth, nor anything 'mursal'[98A], nor any narration from any Companion, but rather they are letters like 'Alif Laam Meem', 'HaaMeem', 'Alif Laam Raa' and the like". [99]

(7) It is disliked to give names 'Yasaar' (Ease), 'Rabaah' (Profit), 'Najeeh' (Sucessful), 'Aflah' (Prosperous), 'Ya'laa' (Elevated)' and Barakah' (Blessing) since the Messenger ﷺ forbade that[100] with his saying: <Do not call your boy Yasaar, nor Rabaah, nor Najeeh, nor Aflah, since you will say:

---

[96] Reported by Muslim [E.T. 3/1170/5334]

[97] [E.T. For the prohibition of ascribing piety to oneselves, see sooratum-Najm, Aayah:32]

[98] But as regards their use for males - then that is disliked by Maalik, but allowed by a group of the scholars since the hadeeth prohibiting it is not authentic.

[98A] [E.T. Having a missing link between the Taabi'ee and the Prophet]

[99] 'Tuhfatul-Mawdood' (p. 80)

[100] This was a forbiddence showing disapproval as shown by the hadeeth: <If I live - if Allaah wills - I will forbid my Ummah to give the names ... > (Muslim) and the hadeeth: "The Prophet wanted to forbid naming with Ya'laa and ... and ... then his soul was taken and he had not forbidden that." (Muslim) Meaning he did not forbid it and make it 'haraam'. Refer to an-Nawawee's 'Sharh' of Muslim (14/119)

Is he there?' So it will be said: 'No'. Indeed they are four, so do not attribute more to me>[101]And the forbiddence of Ya'aa and Barakah occurs in another hadith[102]

MY OPINION AND VIEW OF WHAT IS MORE CORRECT.

Some scholars hold that the forbiddence of these names includes every name which resembles them in meaning.[102A] My view - and Allah knows best - is that other similar names should not be declared to be the same as these, so the forbiddence applies only to these stated names, so that other names expressing a hope for good outcome remain good and permissible, with the exception of the ones mentioned. This is because drawing analogy between other names and these forbidden names would lead to the prohibition of a large number of names which are established and allowed in the sharee'ah such as Sa'eed[102B], Sa'd[103], Saalih[104], 'Abdullah[105], 'Alee and Maymoonah. Since it may still be said, for example,: Is Sa'eed (a fortunate one) here? So it may be said: 'No'. Or is Saalih (a pious one) here? So it may be said: 'No' and so on. So this analogy would prohibit a number of names made lawful in the Sharee'ah and this is not correct, and whatever leads to a false conclusion is itself false - and Allah knows best.

(F) *Changing Prohibited Names*

The Messenger ﷺ used to love names which were good in their wording and meaning and he used to hate other names, prohibit them and change them. From these names which the Messenger ﷺ changed was 'Aasiyah (Disobedient) - he changed her name to Jameelah (Beautiful and Good)[106]. He also said to a man, <What is your name?> So he replied:

---

101. Reported by Muslim [E.T. Vol. 3, p. 1170, No. 5329], Aboo Dawood [E.T. 3/1379/No. 4940] and at-Tirmidhee
102. Reported by Muslim [E.T. 3/1170/No. 5331]
102A. Refer to an-Nawawee's 'Sharh' of Muslim (14/119) and 'Tuhfatul-Mawdood' (p. 74)
102B. This name was given by the Prophet to a Companion formerly called Asram and the hadeeth will follow shortly
103. The name of a group of the Companions such as Ibn Abee Waqqaas, Ibn 'Ubaadah, Ibn Mu'aadh and the Messenger did not change this name
104. From the names of the Prophets whose names it is prescribed to use
105. Prescribed, indeed, one of the most beloved names to Allaah
106. Reported by Muslim [E.T. 3/1170/No. 5332] and Aboo Dawood [E.T. 3/1377/No. 4934]

"Hazn (Roughness). So he said: <Rather you are Sahl (Smooth)>[107] He also changed the name 'Barrah (Pious Woman) to Zaynab[108], and the name as-Surm (Separation) to Sa'eed[109], and Asram (Cut Off) to Zur'ah (Sown Seed)[110], and Jaththaamah (Signifying Inactivity) to Husaanah (Good and Beautiful)[111], and Shihaab (Flame and Fire) to Hishaam[112], and Harb (War) to Silm (Peace)[113], and Banuz-Zinyah (Sons of Fornication) to Banur-Rashdah (Sons of Lawful Marriage)[114].

∗ From what has preceded, it can be seen that one should hasten to change any names which run contrary to the Sharee'ah in any of the aforementioned ways - to a recommended or a permissible name. This is obligatory if the name is forbidden. Also, if possible, it is good to choose a new name which sounds similar to the old name - as was the practice of the Messenger ﷺ in the previous examples.

(G) *Combining the Name and the Kunyah of the Messenger.*

Many scholars hold that there is no harm in giving the child the name of our Prophet: Muhammad and for him to take his Kunyah along with it, i.e. Abul-Qaasim. This is because they say that the forbiddence mentioned in the hadeeth: <Name with my name but do not give my Kunyah>[115] was particular to his lifetime - this is the view of Imaam Maalik and the majority of the Salaf.[116]

Others hold that it is prohibited to join between the name of the Prophet ﷺ and his Kunyah in ones name - based upon the previous hadeeth.

However, an evidence of the preferability of the first saying may be seen in

---

107. Reported by al-Bukhaaree [E.T. 8/136/No. 209] and Aboo Dawood [E.T. 3/1378/No. 4938]
108. Reported by Muslim [E.T. 3/1170/No. 5334]
109. Al-Bukharee in 'Adabul-Mufrad (No. 824) and al-Haakim (3/491)
110. Reported by Aboo Dawood [E.T. 3/1378/No. 4936]
111. Reported by al-Haakim (1/15-16) - see 'as-Saheehah' (No. 216)
112. Reported by al-Bukhaaree in 'al-Adabul-Mufrad' No. 827 and is 'hasan' - see 'as-Saheehah' No. 215)
113. Reported by Aboo Dawood [E.T. 3/1379/No. 4938] without isnaad, saying: I left out the isnaads for brevity
114. See previous note
115. [E.T. al-Bukhaaree 8/139/N0.217 and Muslim 3/1168/5314]
116. 'Sharh saheeh Muslim' of an-Nawawee 14/112

the hadeeth of 'Alee-radiyallaahu'anhu - who said: "O Messenger of Allaah, if a son is born to me after your death, may I give him your name and your Kunyah?" He said <Yes>[117] So this clearly shows that the prohibition was particular to his lifetime and those who say that the allowance was only for 'Alee do not have any evidence for this.

(H) *Giving Kunyah to a Small Child.*

From the Sunnahs established from the beloved Messenger ﷺ is the giving of a Kunyah to small children - calling them 'father of so and so' or 'mother of so and so' - and this strengthens the personality of the child and enables him and causes him to realise his worth and his importance. Together with the expression of hope which it contains, the feeling of familiarity it produces and the protection it gives from unbefitting nicknames. So he spoke in a good and affectionate manner with one of the small children and called him Aboo'Umayr. Anas said: "The Prophet ﷺ was the best of people in manners, and I used to have a brother who was addressed as Aboo'Umayr - (the narrator said: I think he was one who had recently been weaned) and the Messenger ﷺ when he came to him would say: <O Aboo 'Umayr what has happened to the Nughayr (Little Finch)?>[118] The finch was a small bird which the child used to play with. So this hadeeth shows the manners of the Prophet ﷺ in treating this boy in an honourable and comforting way. Just as the poet said: "I call him by his Kunyah when I call him to show him due respect, and I do not call him by a nickname for that is unbefitting."

(I) Manner and Regulations Relating to Giving a Kunyah.

(1) It is permissible to give a Kunyah to a person before they have any children as is seen from the hadeeth of Aboo'Umayr.

(2) And someone who has children takes Kunyah after the eldest of his sons. This is what our Messenger Muhaammad ﷺ did when he asked a man about his sons, so the man said: "I have Shuraih, Maslamah and 'Abdullaah. So he said to him: <So who is the eldest of them?> He said: "Shurayh." So he said: <Then you are Aboo Shurayh.>[119]

There is, however, no harm in taking ones Kunyah after the youngest or middle son - but it is better and more fitting that one should take ones Kunyah after the eldest.

(3) It is also allowed for one who has children to take a Kunyah not connected with his children - as was the case with Aboo Bakr, Aboo Dharr, Aboo Sulaymaan, since Aboo Bakr did not have a son called Bakr, Aboo Dharr did not have a son called Dharr, Aboo Sulaymaan did not have a son called Sulaymaan.

(4) It is also permissible for a man or a woman to take their kunyah after the name of a daughter - like Abuz-Zahraa, Aboo'Aa.ishah, Aboo Raihaanah, Aboo Ruqayyah, Aboo Arwaa, Abud-Dardaa, Ummud-Dardaa and others from the Companions of Allah's Messenger.

(5) It is also not a condition that Kunyahs have to be with names - they may involve attributes such as Abul-Fadl (father of excellence), Abul-Majd (father of honour), or involve nouns - such as Aboo Hurairah (father of the kitten), Aboo Hafs (father of a lion-cub) and Aboo Turaab (father of dust)[120]

(6) It may be that the Kunyah is actually the person's name which he is known by, i.e. that his/her name begins Aboo.... or Umm....., and this is rare.

---

[117] Reported by Aboo Dawood [E.T. 3/1382/No. 4949] and at-Tirmidhee and al-Haakim who declared it 'Saheeh' [as does shaikh al-Albaanee]

[118] Reported by al-Bukhaaree [E.T. 8/142/No.222] and Muslim [E.T. 3/1174/No.5350]

[119] Reported by al-Bukhaaree [E.T. 8/142/No.222] and Muslim [E.T. 3/1174/No.5350]

[120] Reported by Aboo Dawood [E.T. 3/1378/No. 4937] and an-Nasaa-ee, and declared 'saheeh' by Shaikh al-Albaanee

FOURTH: THE ‘AQEEQAH.

From the prescribed upon arrival of a new-born child is the ‘’Aqeeqah . which is the sheep that is sacrificed on the seventh day after the birth, out of joy upon its arrival, as a form of welcome for it and to give thanks to the one who gave the blessing - He the One free from and far above all defects. In what follows, we will examine the regulations and manners prescribed in the sharee’ah for this rite.

(A) *Is it to be called ‘Aqeeqah?*

This rite is referred to as ‘Dhabeehah’ (slaughter) or ‘Naseekah (sacrifice), but as regards calling it ‘Tameemah’ - as is done by the common people - then it is something that is not known in the language or the Sharee’ah.

As regards calling it ‘’Aqeeqah - then there are two views held by the scholars:

✱ *The first view:* That it is hated to call it ‘Aqeeqah, but rather it is recommended to call it ‘Naseekah’ since Allaah’s Messenger ﷺ was asked about the ‘’Aqeeqah, so he replied: <Allaah does not love ‘Uqooq (disobedience to parents)!>. Then he said: <Whoever has a child born to him and wishes to offer a sacrifice (Naseekah) then let him sacrifice two sheep for a boy and a single sheep for a girl>[121]

✱ *The second view:* That it is not disliked to call it ‘’Aqeeqah and they say that the understanding that it is disliked as seen in the hadeeth is an interpolation by the narrator and that what was disliked is ‘Uqooq’ and not the word ‘’Aqeeqah - since if the latter were hated then the Messenger ﷺ would have changed it, and would not have used this word in many hadeeth in which it occurs. Further the term ‘Naseekah’ which is preferred in the first saying is not specific to the ‘’Aqeeqah - but is a more general term. Ibnul-’Iraaqee said: “The Messenger ﷺ mentioned that Allaah does not love ‘Uqooq’ in order that the questioner should not be led into thinking that the origin of the word and its derivatives were all good. So he explained to him that part of this is something loved and a part something hated - and he did not mention this caution at other times since its clarification was achieved with this hadeeth and it was sufficient

---

[121] Reported by Aboo Dawood [E.T. 3/789/2836], an-Nasaa-ee and others and is a ‘hasan’ hadeeth: [E.T. as-Saheehah:1655]

[122] ‘Tarhut-Tathreeb fee Sharhit-Taqreeb’ of al-’Iraaqee: 5/116

for those addressed.”[122] And Allaah knows best.

(B) *Its Prescription*

The ahaadeeth about the prescription of the ‘’Aqeeqah are very many. From them is that which al-Bukhaaree reports: that Allaah’s Messenger ﷺ said: <With the child there is ‘’Aqeeqah, so spill blood for him and remove the harm from him>[123] And from them is the hadeeth of Samurah who said: Allaah’s Messenger ﷺ said: <Every child is in pledge (raheenah)[124] for its ‘’Aqeeqah which is sacrificed for it on its seventh day, and it is named on it, and its head is shaved.>[125] and other ahaadeeths.

(C) *The Ruling for the ‘’Aqeeqah.*

The scholars differ about the ruling for the ‘’Aqeeqah upon three sayings:

The first saying: That it is obligatory (waajib). This is the view of some of the scholars such as Imaam Ahmad in one narration, al-Hasan, al-Layth and Ibn Hazm. They use as their proof that it is obligatory the order of the Prophet in his saying: <So spill blood>. And also its being declared like something held in pledge for a debt as occurs in the hadeeth of Samurah.

The second saying: That it is not prescribed, or that it is merely something permissible and lawful. This was the view of Imaam Aboo Haneefah-rahimahullaah-.

---

[122] ‘Tarhut-Tathreeb fee Sharhit-Taqreeb’ of al-’Iraaqee: 5/116

[123] Reported by al-Bukhaaree [E.T. 7/275/No.380] in discontinuous (mu’allaq) form - but stating its ascription with certainty. And it is reported in connected from by Ahmad (4/17) and Aboo Dawood [E.T. 3/798/No. 2833] and at-Tirmidhee (No. 1551) who declared it ‘hasan saheeh’

[124] There are a number of views about its meaning: (a) That the ‘Aqeeqa is binding just like the pledge. (b) That the child’s correct growth and upbringing and his being a source of benefit is tied to the ‘Aqeeqa just as an article held in pledge for a debt cannot be utilised until the debt is paid.
(c) That the child is prevented from interceding for its parents when it dies if ‘Aqeeqa was not performed for it. This saying is attributed to Ahmad who declared a weak saying by Ibnul-Qayyim. (d) that naming and shaving the head are dependent upon the ‘Aqeeqa (e) It is a means of rescuing the child from being caught and ensnared by Hsaitaan - and this was the view preferred by Ibnul-Quayyim in ‘at-Tuhfah’ (p. 49)

[125] The hadeeth has preceded

The third saying: The scholars of this saying take a middle view saying that it is a recommended (mustahabb) sunnah, and it is the view of many of the scholars such as Imaam Maalik, ash-Shaafi'ee, and it is what is preferred and best known from the saying of Ahmad. Their proof for this is the hadeeth: <Whoever has a child born to him and wishes to offer a sacrifice, then let him sacrifice.....>.[126]

So this hadeeth leaves the sacrifice up to the father if he wishes to do it which shows that it is a recommendation and it dispels the idea of it being an obligation which might be understood from the other ahaadeeth.[127] Imaam ash-Shaafi'ee said: "Two men took extreme positions about the 'Aqeeqah. One man saying that it is obligatory, and the other saying that is an innovation!"[128] So it is a confirmed rite and an emphasised Sunnah, therefore Imaam Ahmad loved that a person should even borrow money in order to perform it, and said: "Because he is giving life to a Sunnah".[129]

(D) *The Ruling for Performing ''Aqeeqah for a Miscarried Fetus or a Baby which dies after Birth.*

The ruling for ''Aqeeqah which has preceded does not apply to the miscarried fetus, even if it is clear whether it was male or female, since it is not described as being a new-born child, nor as being a boy or a girl - and these are what the prescription of ''Aqeeqah is related to/ However, if the child is born alive and then dies after birth, the question of whether ''Aqeeqah is prescribed or not applies, and there are two views on the matter: Some of the scholars hold that ''Aqeeqah should be done for it on the seventh day since the reason for the ''Aqeeqah i.e. the child's birth occurred - this can be understood from the hadeeth: <with the child there

---

126. Aboo Daawood and others as has preceded
127. See: 'Naylul-Awtaar' of ash-Shawkaanee, (6/217)
128. See: 'al-Majmoo'' of an-Nawawee (8/448)
129. See: 'Tuhfatul-Mawdood (p.39)

is ''Aqeeqah>.[130] Others hold that it no longer applies if the child dies after birth since the blessing of a new born child is therefore rendered incomplete due to his death and Allaah knows what is correct.

(E) *The Ruling Regarding Giving Charity Equal to its Price (Instead of Making the Sacrifice)*

We have shown that the ''Aqeeqah is an emphasised Sunnah - but can the place of the sacrifice be taken by giving its price in charity? The truth is that the sacrifice and spilling the blood of the sacrificed animals is what is required from the ''Aqeeqah, as seen by the hadeeth: < .. sacrificed for him ...> and the hadeeth: < .... so spill blood for him ....> - therefore giving money in charity cannot take the place of the sacrifice and ''Aqeeqah will not be achieved by it. This can be seen from the hadeeth: <Whoever does an action which is not from what we have commanded, then it is rejected.>[131] So it is the same in this regard as the sacrificial animals to be slaughtered on 'Eidul-Adhaa and on making Hajj - if charity is given instead, it will not count for them, and Allaah knows best.

(F) *What is to be Sacrificed for a Boy and for a Girl*

This rite is to be performed for the new-born child whether it is a boy or a girl, however, two sheep are to be sacrificed for the boy and one for the girl. This is what is correct and witnessed to by the narrations established from Allaah's Messenger ﷺ, as will follow, and was the position of Ibn 'Abbaas and ;Aa.ishah-radiyallaahu 'anhum - and the majority of the people of knowledge such as Imaam ash-Shaafi'ee, Ahmad and others.

Ibn 'Umar-radiyallaahu'anhumaa - and Imaam Maalik hold that it is to be a single sheep whether it is for a boy or a girl.[132]

There is also a third saying which is that ''Aqeeqah is particular to boys and does not apply in the case of girls - and this is a weak saying. It conflicts with the authentic narrations and Islamic guidance. There is also

---

130. See: 'al-Muhallaa' of Ibn Hazm (7/523)
131. Reported by Muslim [E.T. 3/931/No. 4267]
132. See: 'Muwatta' of Imaam Maalik (2/501) [E.T. p.225, No. 1044]

a narration which is not established which states that it was the practice of the Jews in the days of ignorance which Islaam came to replace, it says: "The Jews give ''Aqeeqah for a boy and do not do so for a girl. So sacrifice two sheep as ''Aqeeqah for a boy and one sheep for a girl."[133]

The proof for the saying of the majority - who hold that two sheep are to be sacrificed for a boy and one for a girls is the hadeeth of 'Aa.ishah and Umm Kurz-radiyallaahu 'anhumaa - from the Prophet ﷺ who said: <For the boy two equal sheep and for the girl, a single sheep.>[134] Therefore, the Sunnah is not accomplished unless two sheep are sacrificed for a boy - for one who is able to do that.[135] Another saying is that the number is also a recommendation and that the Sunnah would be achieved by sacrificing a single sheep. However, the first saying is stronger and precedence since it agrees with what is clearly stated in the hadeeth[136] ash-Shawkaanee said: "The outcome is that the ''Aqeeqah is a Sunnah from the Sunnahs of Islaam and is not properly fulfilled unless two sheep are sacrificed for a boy and one for a girl.[137]

The hadeeth also indicates another important point - with the word: 'Mukaafa.ataan' (equal) and it is that the two sheep which are sacrificed for a boy should be equal or near to one another in age and appearance. Perhaps the wisdom in this is that each one should resemble the other since it may be imagined that the Sunnah can be attained by sufficing with a single sheep - so that one neglects to sacrifice the other one thinking that

---

132. See: 'Muwatta' of Imaam Maalik (2/501) [E.T. p.225, No. 1044]

133. Reported by al-Baihaqee (9/302) and al-Haithumee said (4/58): "It was reported by al-Bazzaar from the narration of Aboo Hafs ash-Shaa'ir: from his father, and I do not find anyone who dealt with them in a biographical note. [E.T. Shaikh al-Albaanee says in 'Da'eeful-Jaami' (No. 1814: "Da'eef (weak)"]

134. Reported from 'Aa.ishah by Ahmad (6/31) and from Umm Kurz by Ahmad (6/422) and Ibn Maajah (No. 3162) and it is 'saheeh' - see 'al-Irwaa' (4/389)

135. What is referred to here is that by which the Sunnah is completed, however, the 'Aqeeqa is in principle a recommended Sunnah and not an obligation as has preceded.

136. The evidence used by those who say that a single sheep is sufficient is that the Messenger slaughtered a single ram for al-Hasan and al-Husayn which is an authentic report, however, there occurs in another narration that it was two rams - and this is an addition quoted by a reliable narrator and is thus acceptable (al-Irwaa: 4/384)

138. as-Sayhul-Jarraar: 4/91

it is just there as a supplement or completion. So by ordering that they are to be equal, this thought is removed[138] and justice is also seen to be done.

✱ An Important Point

A very important point that should be mentioned is that the difference between the number of sheep sacrificed for a male and the number for a female does not mean that the female is less important - as some people may think - rather it was Islaam that came and established the practice of ''Aqeeqah for the female child, honouring her after she was previously refused any honour, rather she used to be buried alive and people would feel ashamed to mention her.

It may be that this distinction between them is a practical manifestation of the position and role of the man in relation to the woman - i.e. that he will be the future husband who has been given precedence over her in the saying of Allaah - the Most High:-

﴿ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ﴾

But men have a degree over them.[139]

And he is the one whose share in inheritance is equal to two shares of the woman, and likewise in matters of blood-money and freeing slaves. Allaah - the Most High says:-

﴿ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ﴾

to the male, a portion equal to that of two females [140]

And the Messenger ﷺ said: <Whichever Muslim person sets free a male Muslim slave - then that will set him free from the Fire, each part of his body being sufficient for each part of his, and whichever Muslim person sets free two female Muslim slaves - then that will set him free from the fire each part of their body being sufficient for the parts of his body.>[141]

And we can see that the distinction mentioned is an indication of the

---

138. 'Tuhfatul-Mamdood, p. 47

139. Soorat-Baqarah, Aayah 228

140. Sooratun-Nisaa, Aayah 11

141. Reported by at-Tirmidhee (No. 1587) and he prescribed it as 'hasan saheeh ghareeb,' and it is in 'saheehul-Jaami' (No. 2697)

male's position in his future home and family. It is also in harmony with the different and well-known cases where preference is given in the wise Islamic Sharee'ah.

(G) *The Type and Kind of Animal to be Sacrificed for ''Aqeeqah*

The Messenger ﷺ gave a general order that sacrifice should be done for the new-born, and that blood should be spilt for it, saying: <With the child there is to be ''Aqeeqah, so spill blood for it>[142], then he explained this further by saying: <For the boy, two sheep, and for the girl a single sheep (shaatun), it will not harm you whether they are male or female.>[143] i.e. the sheep.

So the Sunnah has also laid down the type of animal which is to be sacrificed for the ''Aqeeqah - and that it covers both male and female sheep or goats - the wording covering all of this. The Sunnah also shows us in another hadeeth that the male sheep, i.e. the ram, is what is best since that was chosen by the Messenger ﷺ for the ''Aqeeqah of al-Hasan and al-Husayn - since he sacrificed two rams for each of them.[144]

This is what occurs in the prophetic ahaadeeth, however, the question arises - is it permissible to sacrifice camels or cows instead of the sheep mentioned in the ahaadeeth?

THE SCHOLARS HAVE TWO VIEWS REGARDING THIS MATTER:

(1) Some of them say that camels or cows may be sacrificed instead and that there is no harm in that, they use as their evidence the generality of the word "blood" in his saying: <So spill blood for it> and also the practice of Anas ibn Maalik - radiyallaahu 'anhu - who sacrificed camels for his children.[145]

---

[142] It has preceeded under point B. (No. 123)

[143] Reported by Ahmad (6/381), Aboo Dawood [E.T. 2/797/No. 2830] and the remaining three Sunan. at Tirmidhee declared it 'saheeh'

[144] Reported by an-Nasaa-ee (7/166) with 'saheeh' isnaad as shaikh al-Albaanee points out in al-Irwaa (3/380)

[145] Reported by at-Tabaraanee in 'al-Kabeer' (1/244/685) and al-Haithumee said in 'al-Majma' (4/59): Its narrator are those of the saheeh

This is the view of a large group of the people of knowledge - such as the scholars of the Shaafi'ees and the Hanbalees and from them an-Nawawee and others.

(2) Others hold that it is not prescribed for other than sheep to be sacrificed for the ''Aqeeqah and that other animals will not count. This is the saying of Ibn Hajr al-Asqalaanee and Ibn Hazm az-Zaahiree. They mention that the Messenger ﷺ explained the type of blood that is to be spilt in his saying: <For the boy, two sheep.....>, so it is not therefore correct to sacrifice something else, and that when a child was born to Hafsah bint 'Abdir-Rahmaan ibn Abee Bakr, wife of al-Mundhir ibn az-Zubayr. it was said to her: "Will you not sacrifice camels for his ''Aqeeqah? So she replied: "I seek Allaah's refuge, my paternal aunt (i.e. 'Aa.ishah) says: "For the boy two sheep and for a girl a single sheep."[146]

MY PERSONAL VIEW & PREFERENCE

What I consider most correct is to take a middle position between these two sayings, namely that the ''Aqeeqah is prescribed to be done with sheep - and that this is what is best and most perfect, however, if someone sacrifices camels or cows for the ''Aqeeqah instead, then it will suffice him even though he has not achieved the Sunnah and what is best. As is clear, the fact that sheep alone are mentioned in the hadeeth does not mean a denial of the acceptability of sacrificing other animals instead.[147] This view is further supported by the saying of 'Aa.ishah-radiyallaahu 'anhaa - to one who had vowed to sacrifice camels for ''Aqeeqah. She said: "Rather the Sunnah is better." [148] So the statement that it is 'better' is an evidence that other than sheep will still count - and Allaah knows best.

(H) *The Characteristics and the Age of the Sheep which are Conditions for the ''Aqeeqah Sacrifice*

As is known in the Sharee'ah, the animal to be sacrificed for the Adhaa (i.e. the sacrifice on Hajj and on 'Eidul'Adhaa) must be free from certain defects, so it must no be one-eyed, lame, ill, skinny and undernourished or worse. Likewise, it must have reached the required age for the animal in question - a sheep must be 'Judh'ah' (at least six months old - others say the limit is more than that), and other animals must be 'thiniyy' (at least five years old for a camel, two years old for a cow and one year old for a goat).[149] So do these conditions of health and age also apply to the animal sacrificed for '''Aqeeqah or not?

---

[146] Reported by Ibn Maajah (No. 3163) and al-Baihaqee (9/301) with saheeh isnaad [E.T. al-Irwaa. 1166]

[147] See 'Nayhul-Awtaar: 6/220

[148] Part of a narration that will follow in point (J) {E.T. along with Shaikh al-Albaanee's declaration of its weakness]

First: *With Regard to the Health of the Sheep.*

(a) A group of the scholars hold that it must be free from the defects mentioned with regard to the sacrifice for the - -adhaa - due to analogy with it. This is the saying of most of the scholars, such as Imaam Maalik, ash-Shaafi.ee and Ahmad rahimahumullaah -

(b) Others such as Ibnul-'Arabee al-Maalikee and Ibn Hazm hold that this is not a condition, and this is the saying preferred by ash-Shawkaanee and as-San'aanee. The strength of this saying is indicated by the unrestricted use of the word 'sheep' (shaatun) in the ahaadeeth about the ''Aqeeqah - since it is mentioned without any further qualification.

Therefore, anything to which the term 'sheep' (shaatun) applies can be sacrificed for the ''Aqeeqah. However, the more complete it is in its attributes - then the better it is:

﴿ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴾

(And whosoever honours the Symbols of Allaah, then it is truly from the piety of the heart.) [Soorat-Hajj: Aayah 32]

Ibnul-'Arabee al-Maalikee said: "The condition that the 'Aqeeqa sacrifice must be like that for the Adhaa sacrifice is not established by any authentic or weak hadeeth, so those who hold it to be a condition have no proof other than analogy."[150]

Ash-Shawkaanee said: "Analogy with it would necessitate that we affirm that regulations of the Adhaa sacrifice apply to every sacrifice done for worship and I do not know anyone who says that a sacrifice done for the

---

[149] See: 'Ahkaamul-Udhiyah' of shaikh Muhammad ibn 'Uthaimain'

[150] 'Fathul-Malikil-Ma'bood ..' of Ibn Khitaab (3/75)

Waleemah (marriage celebration) has the conditions of the Adhaa sacrifice applied ... so this analogy necessitates something which nobody says, and that which necessitates something false is itself false.[151]

Ibn Hazm said:- "A defective animal suffices for the 'Aqeeqah whether it is such as would be allowed for the Adhaa sacrifice or not, and one free of defects is better."[152]

Second: *As Regard its Age.*

The same goes with regard to the age of the sheep for sacrifice. If the sheep has passed the age required for the Adhaa sacrifice i.e. that it is six months or older (according to one saying) - then that is better and more complete, but if it is less then it appears that this is still allowable. al-Maawardee holds the view, in his book 'al-Hawee' that a sheep younger than this will still count for the 'Aqeeqah, whereas he does not allow that for the Adhaa sacrifice,[153] and neither do others beside him. There is also a report from Imaam Ahmad which indicates this - since he was asked about giving 'Aqeeqa with an animal below this age, so he said: "An older one is better."[154]

(I) Sharing in a Single 'Aqeeqah

What is meant by sharing is that a single sacrifice is made for the 'Aqeeqa of more than one child. So is this allowed or not?

(1) As for those who hold that 'Aqeeqah may only be done with sheep hold that it is not prescribed to sacrifice other than sheep - then they do not allow this sharing in a single sacrifice, since it cannot be applicable to sheep.

(2) However, amongst those who hold that cows and camels can be sacrificed for the 'Aqeeqa there are two views on this matter:

---

[151] 'Naylul-Awtaar' (6/220)

[152] 'al-muhallaa' (7/523)

[153] 'Rawdatut-Taalibeen' of Imaam as-Nawawee (3/230)

[154] 'Tuhfatul-Mawdood' p. 54

(i) It is not correct to share in a single sacrifice for 'Aqeeqah. This is because the allowance is based upon analogy, and analogy with the sacrificial animals of Adhaa and Hajj is not correct for 'Aqeeqah as has preceded. Ibnul-Qayyim said: "A single head (of sheep) can only count for a single person and this is a matter where the 'Aqeeqah differs with the sacrificial animals of Hajj and Adhaa.... And since the 'Aqeeqah sacrifice is like a ransom for the child then it is prescribed that it should be entirely for him - so that one is a ransom for the other. Also if it were correct to share in it, then the goal of spilling blood for the child will not be attained. This is because spilling the blood will count for one of them, then all that will remain for the others will be the distribution of the meat, whereas the desired goal was to spill blood for the child.[155] This is the saying of the Hanbalees and is what is correct - if Allaah wills - due to what has preceded.

(J) *The Time of the 'Aqeeqah and the Ruling about delaying it.*

The birth of the child is the reason for sacrificing the 'Aqeeqah as shown by the hadeeth: <with the child there is to be 'Aqeeqah>. Therefore it is not correct to sacrifice it before the birth. So after the birth, then the sacrifice is to be done at any time on the seventh day after the birth - whether during the night or the day, as he said < ... which is sacrificed for him on his seventh day ...> - the first of these days being the day of the birth. So if the child was born on the day of Jumu'ah, for example, then the 'Aqeeqah is sacrificed on the day of Khamees (Thursday) of the following week. Likewise, if the child dies before the seventh day, then the sacrifice is still done on the seventh day after the birth.[156]

This is the Sunnah with regard to the timing of the 'Aqeeqa sacrifice, however, what is the ruling if the seventh day passes and the sacrifice has not been done?

The scholars have a number of views about this - rahimahumullaah -

The first view: That if it has not been done on the seventh day then it should be done sometime thereafter, without any specification as to when.

The second view: That the 'Aqeeqah is specific to the seventh day, so it may not be done before or after. So if it is not done on this day, its time has been missed. This is the view of Imaam Maalik - rahimahullaah.

The third view: That the time for the 'Aqeeqah has a limited period of extension after the seventh day. So if one misses the seventh day due to preoccupation, some need or some excuse, then its prescription remains since it is still required in order to free the child held in pledge for it as occurs in the hadeeth: <Every child is in pledge for its 'Aqeeqah>. So in this view, it should then be sacrificed on the fourteenth day, then if that is missed due to and excuse, it may be postponed until the twenty first day. These are the three days for 'Aqeeqah to be done and it should not be delayed beyond them except due to a valid reason or excuse. Then if it is delayed beyond that it should be sacrificed at any time without any specification of the time. This is the view of a group of the people of knowledge amongst them: 'Aa-ishah-radiyallaahu 'anhaa-, and Ahmad, at-Tirmidhee, Ishaaq, al-Baghawee and Aboo 'Abdullaah al Booshanjee from the Shaafi'ees, and others.

MY VIEW AND ITS JUSTIFICATION:

The third saying is the one which the heart feels at peace with and which is witnessed to by the narrations, and is held by most of the scholars. Its being the preferred saying is supported by the following:

(1) From Buraydah - radiyallaahu 'anhu - that Allaah's Messenger said: <The 'Aqeeqah is to be sacrificed on the seventh, or the fourteenth, or the twenty-first.>[157]

(2) From Umm Kurz that a woman vowed to sacrifice camels if the wife of 'Abdur-Rahmaan ibn Abee Bakr gave birth to a child. So 'Aa.ishah said: "No, rather the Sunnah is better. For the boy two equal sheep, and

---

155. 'Tuhfatul-Mawdood' p. 54

156. And refer to what has preceded in point (D)

157. Reported by at-Tabaraanee in 'as-Sagheer' (1/251) and al-Baihaqee (9/303) and its chain of narration contains Ismaa'eel ibn Muslim who is weak. [E.T. It is declared weak by shaikh al-Albaanee in 'al-Irwaa.' (No. 1170)]

for the girls a single sheep. It is to be cut up with limbs cut only at the joints and no bone broken. So one should eat, feed with it, and give it in charity. Let that be on the seventh day, and if not then on the fourteenth, and if not then on the twenty-first."[159]

These two hadeeth are what is relied upon in this matter, so those who hold that they are authentic and acceptable has this one as his saying, and those who hold that both the hadeeth are weak will support one of the first two sayings. Ibn Qudaamah said: "The proof in the matter is the saying of 'Aa.ishah - - radiyallaahu 'anhaa - given that she would obviously not have said it except due to a hadeeth."[158]

I say: and Allaah knows best. And a further evidence here is the hadeeth of Buraydah which has preceded.[159] This is also what at-Tirmidhee reports from the people of knowledge, saying: "They recommend that the 'Aqeeqah for the child is sacrificed on the seventh day, and if it is not possible on the seventh day, then on the fourteenth day, and if that is not possible, then on the twenty-first day."[161]

(3) In addition to what has preceded - this saying also provides some degree of ease and facility for those fathers who - for whatever reason - are unable to perform the sacrifice on the seventh day, just as it may remove some of the difficulty of performing all the actions" sharing the head, giving the weight of the hair in silver as charity, the circumcision and distribution of the meat: on the seventh day.

Note: The 'Aqeeqah is an emphasised Sunnah as we have seen. So the question here was concerning the time for the sacrifice which will be in accordance with the Sunnah and will be the recommended time. Ibnul-Qayyim said: "What is apparent is that its limitation to the seventh day is something recommended, however, if he sacrificed on the fourth day, or the eighth day, or the tenth day, or thereafter, then it will count, and what is counted is the day of the sacrifice - not the day of cooking it and eating the meat.[162]

(k) *A Question*

If sacrificing the 'Aqeeqah is delayed until the fourteenth or twenty-first day - then should the other actions such as shaving the head and circumcision be delayed as well?

Perhaps what is correct - and Allaah knows best - is that the other actions should not be delayed, since it (the delay) was only reported with regard to the 'Aqeeqah.

(l) *Who is to Perform the Sacrifice.*

The sacrifice for the child is required from the father - since he is the one addressed by the prophetic ahaadeeth. However, it is also correct if done by someone else. So it is permissible for a near and beloved relative - such as the grandfather, uncle and brother to take on the responsibility of the 'Aqeeqa and donate it. Our Prophet Muhammad ﷺ gave the 'Aqeeqah of his two grandsons, al-Hasan and al-Husayn - and their father was present. This matter is also indicated in his saying: < ... which is sacrificed for him ... >. So he mentioned the sacrifice without assigning a particular person to do it.

(M) *What is to be said whilst Sacrificing.*

Whilst sacrificing the 'Aqeeqah, it is obligatory to mention Allaah's name upon it - as is the case with all sacrifices. However, the question arises - is anything else to be said? As is the case with the Adhaa sacrifice?

There occurs in some Prophetic ahaadeeth an addition to be made besides the saying of 'Bismillaah' - i.e. a mention of who the sacrifice is made on behalf of - just like the Adhaa sacrifice. From 'Aa.ishah - - radiyallaahu 'anhaa - who said: "The Prophet said: <Sacrifice with (mention of) his name, so say: In the name of Allaah, O Allaah, it is Yours and for You, this is the 'Aqeeqah of so and so>[163] (Bismillaah . Allaahumma laka wa ilaika Haadhihi ''Aqeeqah ....) And from Qataadah who said: "The name is said over the 'Aqeeqah just as over the Adhaa sacrifice: 'Bismillaah, 'Aqeeqatu (so and so)". and in another narration he added: "Allaahumma minka wa laka 'Aqeeqah ... ..., Bismillaah, wallaahu Akbar." (O Allaah, it is from You and for You. The 'Aqeeqa of so and so. In the name of Allaah Allaah is greater.)[164]

---

[158] Reported by al-Haakim (4/238) who declared it 'saheeh' and adh-Dhahabee agreed and likewise Ahmad Shaakir in his footnotes on 'al-Muhallaa' (7/529). However, al-Albaanee declares it weak as it is cut off (munqati') between 'Ataa and Umm Kurz, and due to 'idraaj' (interpolation) in its wording: "It is to be cup up with limb's intact ..." and except for "Let that be ...'. Since al-Baihaqee reports it as being only the words of 'Ataa. See 'al-Irwaa' (4/395-396)

[159] 'al-Mughnee' of Ibn Qudaamah (8/646)

[160] Again assuming its being authentic - bearing in mind the fact that the scholars differ about this, and what Ibn Qudaamah mentions is perhaps based upon his holding the narration of (buraydah) to be weak

[161] 'Sunanut-Tirmidhee' (3/38-39)

[162] 'Tuhfatul-Mawdood' p. 43

And Imaam Ahmad - rahimalluaah - was asked about this, so he said: "Say: Haadhihi 'Aqeeqah .... " (This is the 'Aqeeqah of so and so)[165] Ibnul-Mundhir said: "This is good, even if he had the intention of 'Aqeeqah but did not say it - then it will suffice - if Allaah wills."[166]

(N) *Making Use of the Skin of the Sacrifice and its Offal*

It is permissible to make use of the skin of the animal sacrificed for 'Aqeeqah and its offal - such as its stomach and gut. Its price being given in charity or it may be sold.[167] Since there is nothing reported to affirm or deny this. It is also not to be analogised with the Adhaa sacrifice. Ahmad said: "The skin, head and offal may be sold and charity be given with it."[168] As for everything that is mentioned in forbiddence of that - then it has no proof except for analogy which is not applicable here - and Allaah knows best.

(O) *Distribtution of the Meat of the 'AQeeqah*

What is meant is to whom is the meat to be distributed after the sacrifice

---

163. Part of a hadeeth reported by al-Baihaqee (9/303, 304) and is declared 'hasan' by an-Nawawee in 'al-Majmoo' (8/428) and al-'Iraaqee agreed with him in 'Tarhut-Tathreeb' (5/212)
164. 'Musannaf Ibn Abee Shaybah' (No. 24271)
165. 'Tuhfatul-Mawdood' p. 60
166. (ibid)
167. See: at-Tanqeehul-Mushbi' of al-Mardaawee, p.113, and 'Sharhul-Muntahaa' (2/90)
168. ''Tuhfatul-Mawdood' p. 57

and I have not come across any acceptable hadeeth about this - except what is reported from 'Alee - radiyallaahu 'anhu - that he gave a leg of the 'Aqeeqah - which Allaah's Messenger sacrificed for al-Hasan and al-Husayn - to the midwife.[169] So distributing it in this way is established by this hadeeth.

There also occurs in a mursal hadeeth[170] an order to eat from it and to feed with it (in the form of a gift or charity). The wording of the hadeeth is: <Eat and give food>[171] And 'Aa.ishah said about this matter: "It should be eaten, fed to people and given in charity."[172] Imaam Ahmad when asked what should be done with the aq said: "However you wish." It was said to him: "May the people who are responsible for it eat it?. He said: "Yes, but they should not eat all of it, rather they should feed others with it also."[173] This was also the saying of 'Ataa.

So the how the sacrifice is to be distributed is a matter which has been made easy - and all praise and thanks is for Allaah, since the goal was the sacrifice. If that is done, then it is permissible for the person and the people of this household to eat the meat, and to give some of it as a gift to his friends and brothers, and to give some in charity to the poor - without any specified amount to be given and without analogy with the Adhaa sacrifice.

(P) *Should the Meat be Cooked or Not (Before Distribution)?*

It is permissible to distribute the meat raw or cooked - after being cut up, each limb being divided at the joints, and some of the scholars prefer that it be cooked before being distributed. 'Ataa - rahimhullaah - said: "It should be cooked." And he said: "There is no harm if it is roasted."[174]

---

169. Reported by al-Baihaqee (9/304) and al-Arnawoot declared it 'hasan'
170. [E.T. i.e. a hadeeth whose weakness is that the links between the taabi'ee and the Prophet is missing
]171. Part of a mursal hadeeth reported in Aboo Fawood's 'Maraaseel' (No. 379) and al-Bayhaqee (9/302) from him and its narrators are reliable
172. It has preceded in point (J):2
173. 'Tuhfatul-Mawdood' p. 55
174. 'Maraaseel Abee Dawood (No. 381) and its chain was declared 'good' by al-Arnaqoot

And Imaam Ahmad - rahimahullaah - was asked about cooking the 'Aqeeqah meat. He said: "Yes .... it should be cooked with unbroken bones." This also does not mean that it has to be cooked on the seventh day, since what is taken account of is the sacrifice - not the cooking and eating - as has preceded.

From those who like that it should be cooked is Ibnul-Qayyim - who gave as his reason that it is an increase in goodness, thankfulness and a greater blessing - since it will mean that the poor and the neighbours do not have the burden of cooking it and they will be able to make use of it readily. He then mentioned that all food given out of thanks is given cooked - like the wedding 'waleemah', invitations to meals, and food given at the occasion of circumcision.[175]

This, however, will depend upon circumstances and it may be that sometimes it will be better if it is distributed uncooked.

(Q) *Inviting to a Meal for the 'Aqeeqah.*

We have spoken about the permissibility of cooking it - but is it allowed to invite those whom one loves, one's brothers and the poor to a meal prepared from the 'Aqeeqah?

Then - inviting to such a meal is permissible, beloved and good and is not disliked by anyone except Imaam Maalik - rahimahullaah - [176]. As for the Shaafi'ees, then they hold that distributing it in cooked form - as has preceded - is better than inviting to a meal, but that if people were invited to a meal, then that is allowed, and that if some meat were distributed and some given as a meal - then that is also allowed.[177]

And if the Aqeeqah is made a general invitation - then it should not be restricted to the well-off to the exclusion of the poor, since this was forbidden by our Prophet Muhammad who said: <The worst food is the food of the Waleemah to which the rich are invited and the poor are

---

[175] 'Tuhfatul-Mawdood' p. 50

[176] 'al-Muntaqaa fee sharhil-Muwatta' of Imaam al-Baajee: 3/104

[177] 'al-Majmoo' of an-Nawawee (8/430)

prevented from.>[178] It is recommended for the one invited to the meal that after eating he should supplicate for the father and the child and say:

"May the fasting people break their fast with you, may the righteous eat your food, and may the angels pray for you."[179] or make any du'aa reported from the Messenger in this regard.

(R) *The Dislike of Breaking its Bones.*

Their are two views amongst the scholars - rahimahullaah - about breaking the bones of the Aqeeqah sacrifice after it or when preparing it for eating.

The first view: That there is nothing to prevent that. This is the view of Imaam Maalik and Ibn Hazm, and is the view preferred by an-Nawanee in 'al-Majmoo'. They mention that there is nothing authentic to prevent it and nothing established in the Sunnah showing it to be hated. They add that it is a common practice that bones of the meat are broken and there is no benefit in preventing it.

The second view: Is that it is something disliked (makrooh). This is the saying of 'Aa.ishah - radiyallaahu -anhaa -, 'Ataa, ash-Shaafi'ee and Ahmad, and was the view preferred by Zaynuddeen al-'Iraaqee and a group of the scholars - rahimahumullaah.

*** Discussion and Preferrence.**

Despite the suitability and soundness of the first view - the saying that it is disliked to break the bones is stronger and closer to correctness since it is aided by a number of things indicating its preference which are:

(1) What is reported in 'mursal' form from the Messenger that he said

---

[178] Reported by Muslim [E.T. 2/728/No. 3349] and al-Baihaqee

[179] Reported by Aboo Daawood [E.T. 3/1082/No. 3845], Ibn Maajah and others and declared 'saheeh' by shaikh al-Albaanee in 'Aadaabuz-Zafaaf' p.85

[180] A 'mursal' hadeeth reported in Aboo Daawood's 'Maraaseel' (No. 379) and from him al-Baihaqee - as has preceded

about the Aqeeqah which Faatimah gave for al-Hasan and al-Husayn <Send a leg of it to the midwife, and eat and give it in food and do not break its bones.>[180]

(2) The saying of ‘Aa.ishah - radiyallaahu ‘anhaa - to the one who vowed to sacrifice camels: “Rather the Sunnah is better.” until she said: “And do not break its bones.”[181]

And this hadeeth has preceded, so those who declare it authentic it is a proof that the bones should not be broken, since ‘Aa.ishah attributed it to the prophetic Sunnah.

(3) ‘Ataa used to say about the ‘Aqeeqah: “It should be cut up only at the joints and no bone should be broken.”[182] And Ahmad said: “Its bones are not to be broken, rather each bone should be severed at the joint, so that the bone is not broken.”[183]

This saying is also inclined to by Ibnul-Qayyim in ‘at-Tuhfah’. So perhaps the aforementioned narrations support one another and strengthen one another. Then they are further strengthened by the practice of a group of the Salaf, together with the points of wisdom and benefit mentioned by Ibnul-Qayyim.[183] and from them are:

(i) Expressing ones hope for the well-being, health and strength of the limbs of the child.

(ii) A manifestation of the excellence of food, each piece being complete in itself and not deficient and this is better than its being cut up into small pieces.

(iii) An expression of the nobility of the newborn child and status - since the excellence of the animal sacrificed is an expression of the excellence of

---

180. A ‘mursal’ hadeeth reported in Aboo Daawood’s ‘Maraaseel’ (No. 379) and from him al-Baihaqee - as has preceded

181. Reported by al-Haakim as has preceded [E.T. and declared weak by shaikh al-Albaanee since its chain of narration is disconnected and the wording ‘And do not break its bones’ are the words of ‘Ataa the taabi’ee]

182. al-Baihaqee: 9/302

183. See: ‘Tuhfatul-Mawdood’ p. 50-51

the one for whom it is sacrificed.

(S) *What Should be Done for a Grown-up for whom the Aqeeqah was not performed?*

If the child (male or female) attains adulthood and then comes to know that the father did not carry out their ’Aqeeqah - then he may in this case preform ‘Aqeeqah for himself, since it has preceded that if the ’Aqeeqah is not performed on time it may be done at any time thereafter. So he should do it since its prescription remains and in order to free himself from being in pledge as occurs in the hadeeth. This is the saying of ‘Ataa and al-Hasan and it is the view of the Shaafi’ees - rahimahumullaah - [184].

Another saying is that is prescription remains but that he should not perform ‘Aqeeqah for himslef, rather his father should carry it out - and this is the saying of the Hanbalees - rahimahumallaah - [185] and it is said that it is no longer prescribed if the person attains adulthood.

(T) *Performing ’Aqeeqah during the Time of ‘Eidul-Adhaa*

If the ’Aqeeqah coincides with the sacrifice of Adhaa - then can one take the place of the other?

There are two sayings with the scholars. al-Hasan and Ibn Seereen hold that the Adhaa sacrifice when performed will be sufficient to count for the aq. This is also one of the two narrations from Ahmad and the Hanbalees give ruling according to it.[186]

The view of Qataadah and Ahmad in another narration is that it will not suffice, and this is what is correct - if Allaah wills - since each sacrifice has its reasons and separate intention and actions are only according to the intention. Ahmad - rahimahullaah - said when asked about this matter: “It will either be the Aqeeqah of the Adhaa sacrifice, depending upon what he declared.”[187]

---

184. ‘Tuhfatul-Mawdood’ p. 50-51

185. See: ‘al-Majmoo’ of an-Nawawee 8/431

186. See: ‘al-Insaaf’ (4/11) and ‘Sharh Muntahal-Iraadaat’ (2/90)

187. ‘Masaa.il al-Imaam Ahmad’ of his son ‘Abdullaah. p. 268

(U) *The Differrences between the 'Aqeeqah and the Adhaa Sacrifice*

From the questions which have been covered an important truth will become clear to the noble reader - and it is that the 'Aqeeqah is something and the Adhaa is something else and that each of them has regulations particular to it. It is not therefore corrct to draw analogy between the two and to affirm a ruling for the 'Aqeeqah based upon a ruling relating to the Adhaa sacrifice.

The incorrectness of drawing analogy between these two rites is shown by the differences between the two which have already been mentioned. Here are those differences in abridged form:

(i) It is allowed to share in an Adhaa sacrifice, whereas that is not correct with regard to the 'Aqeeqah.

(ii) The Adhaa sacrifice is prescribed to be performed with cattle - (camels, cows or sheep), whereas the 'Aqeeqah is prescribed to be done with sheep - even if it is also allowed to sacrifice other animals.

(iii) From the regulations of the'Aqeeqah is that the bones are not to be broken - as has preceded - but nobody makes that applicable to the Adhaa sacrifice.

(iv) The Adhaa sacrifice is a single sheep for a male or a female, whereas the 'Aqeeqah this is not the same.

(v) The Adhaa sacrifice has regulations regarding the age and fitness of the animal, but these are not applicable to the 'Aqeeqah - the only requirement mentioned is that it shoulb be a sheep.

(vi) The scholars state that the skin and offal of the 'Aqeeqah sacrifice may be sold and its price given in charity, whereas they prohibit that for the Adhaa sacrifice.

(vii) The time for the Adhaa sacrifice is limited to the days of the 'Eidul-Adhaa which is fixed, whereas the time for the 'Aqeeqah is dependent upon when the child is born.

(V) *The Wisdom and Benefits of the aq*

When one considers this important rite, he will find that it is replete with wise principles of the sharee'ah and social and educational benefits. Here we will mention some of these points of wisdom, and before speaking about this we should first mention the wisdom behind the prescription of the aq upon the seventh day. This is clear from two matters:-

(1) The first week of the childs life is - medically - the most dangerous period of his life. So if the child passes this week and is fit and well, then he has passed the most dangerous stage - if Allaah wills - and his body will be fully healthy.

(2) By prescribing that the 'Aqeeqah is done on the seventh day the family of the child are given time - since after birth they will be preoccupied with ensuring the health of the child and the mother - to choose and obtain a sheep. It may also be the case that it is not always easy to find one right away.

This is what pertains to the timing of the sacrifice, as regards the wisdom of the sacrifice itself, then it can be summarised in the following points:

(1) With the sacrifice the signs of the Deen of Islaam are displayed, one enacting the Sharee'ah of Allaah - the Mighty and Magnificent - and one is following the way laid down by His Messenger Muhammad -. It also reminds the fathers of their forefather the Prophet of Allaah Ibraaheem - 'alaihis-Salaam - when he surrendered his son Ismaa'eel - 'alaihis-Salaam - to Allaah, and Allaah accepted instead the ransom of a great ram.

(2) The aq is a ransom given for the child and a sacrifice for Allaah made on his behalf at the start of his life. He therefore derives great benefit from this just as he also benefits from the supplications made for him and other righteous actions done at the time.

(3) It is also a means of protecting the child from shaitaan, and to free the child from him - since he remains close to him from the time of his arrival in this world and strives to withold and prevent him from anything that will benefit Deen and his worldy life. So the 'Aqeeqah is a ransom for the child and frees him from his imprisonment and from being held in pledge.[188]

---

[188] 'Tuhfatul-Mawdood' p. 49

(4) The sacrifice may also be a way of ensuring that he grows up in a good manner and is protected from from the harm of the devils - just as was the case with the mention of Allaah's name when he was planted as seed by his father. Ibnul-Qayyim said: "Therefore it is rare that the parents of a child fail to give his 'Aqeeqah except that he is corrupted or possessed by the devils. It is therefore prescribed for males and females alike."[189]

(5) As regards the difference between males and females with regards to the number of sheep to be sacrificed, then we find that it is in full agreement with the natures of both male and female and their role in life. Just as it indicates the position and the role of the male at the head of the family alongside the female. It also agrees with the distinction between them in other matters such as inheritance, freeing of slaves and other matters of blood-money as is well known in our wise Sharee'ah.

(6) Also, the sacrifice and the giving of its meat to the poor, the neighbours and those whom one loves - is a means of giving thanks to Allaah - the Creator - for the blessing of the child, and also one is manifesting this great blessing and announcing it.

* As regards the social benefits of the 'Aqeeqah, then they can be seen in the following points:-

(1) By sacrificing the 'Aqeeqah one displays joy and happiness in the society - by establishing the rites of Islaam - that a soul has been born through whom the Messenger of Islaam Muhammad - will vie with the other nations on the Day of Resurrection[190] and it will vex the enemies of this Ummah - those who hate that it should attain honour, and who are angered by any increase in it.

(2) Sacrificing the 'Aqeeqah also contains a subtle announcement of the parentage of this child, and an introduction for him to the Muslim society - so that the society knows his ascription to his father and his family, and that he belongs to them.[191]

---

[189] 'Tuhfatul-Mawdood' p. 43-44

[190] 'Tuhfatul-Mawdood' p. 47

[191] 'Hujjatullaah al-Baalighah' of ad-Dihlawee: 2/144

(3) It also strengthens the ties of recognition and brotherhood between the members of the society; their rich and their poor by means of this gift of food and this act of feeding, and through their gathering for this meal and their supplicating for the child and its family.[191A]

---

[191] 'Tarbiyatul-Awlaad fil-Islaam' of 'Abdullaah Naasih 'Alwaan, 1/100

FIFTH: SHAVING THE BABY'S HEAD

From the prescribed manners of welcoming the new-born child is to shave the head on the seventh day after the birth - i.e. on the day when the 'Aqeeqah is sacrificed. This is due to the saying of the chosen Messenger Muhammad: <Every child is held in pledge for its 'Aqeeqahwhich is sacrificed for him on his seventh day, and he is named on it, and his head is shaved.>[192]

And his saying: <When it is the new-born child's seventh day then spill blood for him and remove that which is harmful>[193] And his saying: <Along with the child there is 'Aqeeqah, so spill blood for him and remove the harm from him>[194] and removing the harm in these two hadeeth is the shaving of the hair as mentioned in the first hadeeth - as mentioned by al-Hasan al-Basree.[195]

There are also some scholars who say that it is more general than this - so that it comprehends shaving the head and other matters such as washing the body of the child and circumcision.[196]

In response to this prophetic advice which includes the shaving of the baby's head and following this Sunnah of Islaam - Faatimah radiyallaahu'anhaa - shaved the heads of her children in obedience to her infallible father. So when al-Hasan was born he said to her: <Shave his head and give the weight of his hair in silver to the poor>[197] So she - radiyallaahu'anhaa - shaved of his hair, weighed it and its weight was a dirham or a part of a dirham.[198]

---

[192] Reported by Ahmad, Aboo Dawood [E.T. 2/798/No. 2832] and others and it is 'saheeh'

[193] Reported by at-Tabaraanee in 'al-Awsat' and declared to have 'hasan' chain of narration by al-Haafiz in 'al-Fath' (9/589)

[194] Reported by al-Bukhaaree [E.T. 7/275/No. 380], Aboo Dawood [E.T. 3/798/No. 2833 and it is 'saheeh']

[195] Reported from him by Aboo Dawood [E.T. 2/798/No.2832] and declared to have 'saheeh' isnaad by al-Haafiz Ibn Hajr in 'Fathul-Baaree' (9/593)

[196] See: 'Fathul-Baaree' (9/593), 'tarhut-Tathreeb' (5/212) and 'Awnul-Ma'bood (8/41

[197] Reported by Ahmad (6/390) and al-Baihaqee (9/304) and declared 'hasan' by shaikh al-Albaanee in 'al-Irwaa' (4/403)

A) *Manners to be Observed when Shaving the Head*

The following manners must be observed when shaving the child's head:

(1) The right side of the head should be shaved first - then the other side. This is the Sunnah for shaving the head in general due to the hadeeth of Anas ibn Maalik that Allaah's Messenger said to the barbers who shaved his head in Minaa: "<Take/Shave> and he indicated the right side of his head and then the left." and in another wording after he had shave the right side, he said to him: <Shave the other side>.[199]

(2) The new-born child's hair is shaved when that is possible - but if the child is born without hair, or there is so little hair that it cannot really be shaved - then it is not shaved, and with regard to the first case, then there is no need to merely pass the razor over his head.

(3) One may not shave a part of the child's head and leave another part since this is 'al-Qaz' which was forbidden by the beloved Prophet Muhammad ﷺ.[200]

(4) When the hair has been shaved and weighed it may be buried in the earth since it has been reported in some narrations[201] - just as it is allowed to put it in any place without specification.

B) *Does Shaving Apply to both Males and Females?*

The scholars had two views about this matter:

(1) That shaving the head is particular to males, since it is something hated (makrooh) for females, and they say: That all ahaadeeth about shaving the head refer to males, and use the word 'ghulaam' (boy). This is

---

[198] A dirham was a silver coin weighing about 2.33 grams: See 'al-Qaamoosul-Muheet'

[199] Reported by Muslim [E.T. 2/656/Nos. 2991 & 2993]

[200] Reported by al-Bukhaaree: [E.T. 7/526/No. 803]

[201] It is reported by Ibn Sa'd in his 'Tabaqaat' (1/136 & 137) and Ibn 'Abdul-Barr mentions in 'al-Istee'aab' (1/41,42) that the Messenger did that with the hair of his son Ibraaheem, and Ibn Abee Shaibah reports some narrations about this from Mujaahid and Ibn Seereen (5/241), also see 'al-Majmoo' (1/290)

FIFTH: SHAVING THE BABY'S HEAD.

From the prescribed manners of welcoming the new-born child is to shave the head on the seventh day after the birth - i.e. on the day when the 'Aqeeqah is sacrificed. This is due to the saying of the chosen Messenger Muhammad: <Every child is held in pledge for its 'Aqeeqahwhich is sacrificed for him on his seventh day, and he is named on it, and his head is shaved.>[192]

And his saying: <When it is the new-born child's seventh day then spill blood for him and remove that which is harmful>[193]And his saying: <Along with the child there is 'Aqeeqah, so spill blood for him and remove the harm from him>[194] and removing the harm in these two hadeeth is the shaving of the hair as mentioned in the first hadeeth - as mentioned by al-Hasan al-Basree.[195]

There are also some scholars who say that it is more general than this - so that it comprehends shaving the head and other matters such as washing the body of the child and circumcision.[196]

In response to this prophetic advice which includes the shaving of the baby's head and following this Sunnah of Islaam - Faatimah - radiyallaahu'anhaa - shaved the heads of her children in obedience to her infallible father. So when al-Hasan was born he said to her: <Shave his head and give the weight of his hair in silver to the poor>[197] So she - radiyallaahu'anhaa - shaved of his hair, weighed it and its weight was a dirham or a part of a dirham.[198]

---

[192] Reported by Ahmad, Aboo Dawood [E.T. 2/798/No. 2832] and others and it is 'saheeh'

[193] Reported by at-Tabaraanee in 'al-Awsat' and declared to have 'hasan' chain of narration by al-Haafiz in 'al-Fath' (9/589)

[194] Reported by al-Bukhaaree [E.T. 7/275/No. 380], Aboo Dawood [E.T. 3/798/No. 2833 and it is 'saheeh']

[195] Reported from him by Aboo Dawood [E.T. 2/798/No.2832] and declared to have 'saheeh' isnaad by al-Haafiz Ibn Hajr in 'Fathul-Baaree' (9/593)

[196] See: 'Fathul-Baaree' (9/593), 'tarhut-Tathreeb' (5/212) and 'Awnul-Ma'bood (8/41

[197] Reported by Ahmad (6/390) and al-Baihaqee (9/304) and declared 'hasan' by shaikh al-Albaanee in 'al-Irwaa' (4/403)

Manners to be Observed when Shaving the Head

following manners must be observed when shaving the child's head:

The right side of the head should be shaved first - then the other side. This is the Sunnah for shaving the head in general due to the hadeeth of Anas ibn Maalik that Allaah's Messenger said to the barbers who shaved his head in Minaa: "<Take/Shave> and he indicated the right side of his head and then the left." and in another wording after he had shave the right side, he said to him: <Shave the other side>.[199]

(2) The new-born child's hair is shaved when that is possible - but if the child is born without hair, or there is so little hair that it cannot really be shaved - then it is not shaved, and with regard to the first case, then there is no need to merely pass the razor over his head.

(3) One may not shave a part of the child's head and leave another part since this is 'al-Qaz' which was forbidden by the beloved Prophet Muhammad ﷺ.[200]

(4)When the hair has been shaved and weighed it may be buried in the earth since it has been reported in some narrations[201] - just as it is allowed to put it in any place without specification.

(B) *Does Shaving Apply to both Males and Females?*

The scholars had two views about this matter:

(1) That shaving the head is particular to males, since it is something hated (makrooh) for females, and they say: That all ahaadeeth about shaving the head refer to males, and use the word 'ghulaam' (boy). This is

---

[198] A dirham was a silver coin weighing about 2.33 grams: See 'al-Qaamoosul-Muheet'

[199] Reported by Muslim [E.T. 2/656/Nos. 2991 & 2993]

[200] Reported by al-Bukhaaree: [E.T. 7/526/No. 803]

[201] It is rep[illegible] Sa'd in his 'Tabaqaat' (1/136 & 137) and Ibn 'Abdul-Barr mentions in 'al-Istee[illegible] the Messenger did that with the hair of his son Ibraaheem, and Ibn A[illegible]ome narrations about this from Mujaahid and Ibn Seereen (5/241), and [illegible])

the view of the Hanbalees in their books[202]

(2) That the shaving applies to both boys and girls - and this is the [illegible] of some of the Hanbalees, and is the view of an-Nawawee [illegible] Sharbeenee from the Shaafi'ees and was preferred by as-San'aanee.

✷ The Preferred View

Perhaps the second saying which holds that it applies to both males [illegible] females is more correct and stronger due to the following three points:

* First: He said: <When it is the child's seventh day, then spill blood [illegible] him, remove the harm from him and name him>[203] and in another hadeeth that he: "Ordered that the child be named on the seventh day, the [illegible] removed and 'Aqeeqah be performed."[204]

So there two hadeeth are a proof that the shaving is general to both [illegible] and female children since the word (mawlood) - '(new-born) child' is a word used to refer to both males and females, and the harm mentioned in the hadeeth is the hair as has preceded.

So this is the meaning that is to be understood from the ahaadeeth which occur with the word: 'al-ghulaam' (boy/child) - such as the hadeeth of Samurah: <Every child (ghulaam) . . . >, since some of the scholars mention that what is meant by 'ghulaam' is any child whether male or female.[205]

As San'aanee adds: "And what is apparent from it is that the shaving of the head applies to both boys and girls."[206]

Therefore, we say that the mention of the word for boy in the hadeeth was not meant to be restricted and particular to boys as is shown by the fact that both males and females share in the other matters mentioned in the same hadeeth, i.e. the naming and the 'Aqeeqah - so likewise both share in the shaving.

Secondly: From Ja'far ibn Muhammad: from his father ('Alee ibn al-Husayn) who said: "Faatimah weighed the hair of Hasan, Husayn and Zaynab and Umm Kulthoom and gave its weight in silver in charity."[207]

And its chain of narration is broken (munqati). It is reported in another narration - which does not mention Zaynab or Umm Kulthoom - "that she weighed the hair of al-Hasan and al-Husayn and gave its weight in silver to charity."[208]

So the first narration contains an addition which is the mention of Zaynab and Umm Kulthoom, however, its meaning is witnessed to by what is established from the prescription of shaving the hair of the girl in the ahaadeeth of the first point. So this addition is to be accepted since it does not bring any new and extra ruling, and Allaah knows best.

As is obvious Faatimah's - radiyallaahu'anhaa - weighing of the hair of her daughters was not possible except after shaving it, and a further indication that she did indeed shave their hair is what can be understood from the general word 'children' in the narration reported by Ibn Abee Shaibah: "That she used to perform 'Aqeeqah for her children on the seventh day, name them, circumcise them, shave their head, and give its weight in silver to charity."[209]

However, since we cannot definitely state that these narrations are strong - with regard to their chains of narration - then we say that they are secondary evidences and that the primary proof is the first evidence where the general term applying to both males and females is used, i.e. (child: mawlood), along with what follows:

---

202. See: 'al-Furoo' of Muhammad ibn Muflih (3/563) and 'Sharh Muntahal-Iraadaat' 2/89)
203. Reported by at-Tabaraanee in 'al-Awsat' and declared 'hasan' by Ibn Hajr
204. Reported by at-Tirmidhee (2989) and is 'hasan': al-Irwaa 4/399-400
205. 'Fathul-Malikil-Ma'bood' of al-Ameen Khitaab, 3/85
206. Subulus-Salaam: 4/131

207. Reported by Maalik [E.T. No. 1042], Aboo Dawood in 'al-Maraaseel' (No. 380) and al-Baihaqee (9/304) and its chain of narration is 'munqati' (broken). However, its meaning is witnessed to by the hadeeth quoted after it, and the first proof - together with the third point about it.
208. Reported by al-Baihaqee (9/304) and its chain is also broken (munqai') and it is declared 'hasan' due to its supports by al-Arnawoot ... see his notes on 'Jaami'ul-Usool' [illegible]

the view of the Hanbalees in their books[202]

(2) That the shaving applies to both boys and girls - and this is the saying of some of the Hanbalees, and is the view of an-Nawawee and ash-Sharbeenee from the Shaafi'ees and was preferred by as-San'aanee.

✷ The Preferred View

Perhaps the second saying which holds that it applies to both males and females is more correct and stronger due to the following three points:

* First: He said: <When it is the child's seventh day, then spill blood for him, remove the harm from him and name him>[203] and in another hadeeth that he: "Ordered that the child be named on the seventh day, the harm removed and 'Aqeeqah be performed."[204]

So there two hadeeth are a proof that the shaving is general to both male and female children since the word (mawlood) - '(new-born) child' is a word used to refer to both males and females, and the harm mentioned in the hadeeth is the hair as has preceded.

So this is the meaning that is to be understood from the ahaadeeth which occur with the word: 'al-ghulaam' (boy/child) - such as the hadeeth of Samurah: <Every child (ghulaam) . . . >, since some of the scholars mention that what is meant by 'ghulaam' is any child whether male or female.[205]

As San'aanee adds: "And what is apparent from it is that the shaving of the head applies to both boys and girls."[206]

Therefore, we say that the mention of the word for boy in the hadeeth was not meant to be restricted and particular to boys as is shown by the fact that both males and females share in the other matters mentioned in the

---

[202] See: 'al-Furoo' of Muhammad ibn Muflih (3/563) and 'Sharh Muntahal-Iraadaat' 2/89)

[203] Reported by at-Tabaraanee in 'al-Awsat' and declared 'hasan' by Ibn Hajr

[204] Reported by at-Tirmidhee (2989) and is 'hasan': al-Irwaa 4/399-400

[205] 'Fathul-Malikil-Ma'bood' of al-Ameen Khitaab, 3/85

[206] Subulus-Salaam: 4/131

same hadeeth, i.e. the naming and the 'Aqeeqah - so likewise both share in the shaving.

Secondly: From Ja'far ibn Muhammad: from his father ('Alee ibn al-Husayn) who said: "Faatimah weighed the hair of Hasan, Husayn and Zaynab and Umm Kulthoom and gave its weight in silver in charity."[207]

And its chain of narration is broken (munqati). It is reported in another narration - which does not mention Zaynab or Umm Kulthoom - "that she weighed the hair of al-Hasan and al-Husayn and gave its weight in silver to charity."[208]

So the first narration contains an addition which is the mention of Zaynab and Umm Kulthoom, however, its meaning is witnessed to by what is established from the prescription of shaving the hair of the girl in the ahaadeeth of the first point. So this addition is to be accepted since it does not bring any new and extra ruling, and Allaah knows best.

As is obvious Faatimah's - radiyallaahu'anhaa - weighing of the hair of her daughters was not possible except after shaving it, and a further indication that she did indeed shave their hair is what can be understood from the general word 'children' in the narration reported by Ibn Abee Shaibah: "That she used to perform 'Aqeeqah for her children on the seventh day, name them, circumcise them, shave their head, and give its weight in silver to charity."[209]

However, since we cannot definitely state that these narrations are strong - with regard to their chains of narration - then we say that they are secondary evidences and that the primary proof is the first evidence where the general term applying to both males and females is used, i.e. (child: mawlood), along with what follows:

---

[207] Reported by Maalik [E.T. No. 1042], Aboo Dawood in 'al-Maraaseel' (No. 380) and al-Baihaqee (9/304) and its chain of narration is 'munqati' (broken). However, its meaning is witnessed to by the hadeeth quoted after it, and the first proof - together with the third point about it

[208] Reported by al-Baihaqee (9/304) and its chain is also broken (munqai') and it is declared 'hasan' due to its supports by al-Arnawoot ... see his notes on 'Jaami'ul-Usool' (7/505)

Second: In addition to this the Messenger ﷺ ordered that the hair be removed from the child and this harm - as has preceded - is the hair of the head and the traces of birth upon it. The removal of this hair is for the reason that it is harmful, so how can it be, this being the case, that it be removed from the male but not the female? The benefit is medical as seen from the hadeeth, and social - as will follow - and this will be the same for both boys and girls.

So perhaps these three matters together support each other and strengthen one another - so that the ruling is strengthened and shaving is seen to be Sunnah applying to any new-born child whether male or female. And Allaah knows best what is correct.

(C) *The Place of Shaving in the Order of the Actions on the Seventh Day*

We know that shaving the hair is one of the actions of the seventh day and here we will mention that it is recommended that it be done after sacrificing the 'Aqeeqah on that day. There occurs in the hadeeth of 'Aa.ishah - radiyallaahu'anhaa -:"Allaah's Messenger performed the 'Aqeeqah of al-Hasan and al-Husayn on the seventh day, and he named them, and ordered that the harm be removed from their heads."[210]

So this indicates that the sacrifice is to be done before the shaving of the head, since the shaving is attached to the 'Aqeeqah and was ordered to be done after the 'Aqeeqah was performed. This is also indicated by what is mentioned in some narrations of the hadeeth of Samurah: <Sacrifice is made for him on the seventh day, then his head is shaved.> It is reported by Abush-Shaikh[211]

This is the view held by al-Baghawee and declared to be correct by an-Nawawee in 'al-Majmoo'.

---

210. Reported by al-Haakim (4/237) who declared it 'saheeh' and adh'Dhahabee agreed, and Ibn Hajr declares it 'saheeh' in 'al-Fath' (9/589) and it is a part of a hadeeth reported by al-Baihaqee (9/304) which has preceded

211. 'Tarhut-Tathreeb' : 5/213

(D) *After Shaving the Head*

After shaving the head our pious predecessors - rahimahumullaah - used to like to rub various types of perfume (including saffron) upon the head. Concerning this Buraydah - radiyallaahu'anhu - said: "In the times of ignorance when a boy was born to us we used to sacrifice a sheep and smear his head with its blood, then when Islaam came we would sacrifice a sheep, shave its head and smear it with saffron."[212]

(E) *The Time of Giving Charity*

After shaving off the hair of the child it is Sunnah to give the value of the weight of the hair in silver, as charity. However, is this another action to be done on the seventh day? The time for giving the charity has been mentioned in the hadeeth of Anas: "That Allaah's Messenger ﷺ ordered that the heads of al-Hasan and al-Husayn be shaved on their seventh day, then charity was given with its weight in silver, and he did not find a sacrifice."[213]

And the hadeeth of Ibn 'Abbaas that seven actions are from the Sunnah on the child's seventh day and within it is: " . . . and charity is given with the weight of his hair . . ."[214]

Shaikh al-Albaanee declares that both of these hadeeth are weak (da'eef), then he says: "And Imaam Ahmad clearly states that (action) to be recommended, al-Khallaal reports it from him. So perhaps, this ruling gains strength by the combination of the hadeeth of Anas and that of Ibn 'Abbaas".[215]

---

212. Reported by Aboo Dawood [E.T. 2/799/No. 2137] and al-Haakim (4/238) and declared it 'saheeh' to the standard of the two shaikhs (i.e. al-Bukhaaree and Muslim) and adh-Dhahabee agreed

213. Reported by at-Tabaraanee in 'al-Kabeer' and 'al-Awsat' and its chain of narration contains Ibn Lahee'ah who is weak and al-Haithumee says (4/57): 'Its isnaad is 'hasan' and the rest of its narrators are those of the 'saheeh'

214. Reported by at-Tabaraanee in 'al-Awsat', al-Haafiz (Ibn Hajr) says in 'at-Talkhees' (4/147): its chain contains Rawwaad ibn al-Jarraah who is weak

215. 'Irwaa ul-Ghaleel': 4/405

Second: In addition to this the Messenger ﷺ ordered th removed from the child and this harm - as has preceded - is the the head and the traces of birth upon it. The removal of this hair the reason that it is harmful, so how can it be, this being the case be removed from the male but not the female? The benefit is med seen from the hadeeth, and social - as will follow - and this will same for both boys and girls.

So perhaps these three matters together support each other and one another - so that the ruling is strengthened and shaving is seen Sunnah applying to any new-born child whether male or female. Allaah knows best what is correct.

(C) *The Place of Shaving in the Order of the Actions on the Seventh Day*

We know that shaving the hair is one of the actions of the seventh day here we will mention that it is recommended that it be done after sacrificing the 'Aqeeqah on that day. There occurs in the hadeeth of 'Aa.ishah - radiyallaahu'anhaa -:"Allaah's Messenger performed the 'Aqeeqah of al-Hasan and al-Husayn on the seventh day, and he named them, and ordered that the harm be removed from their heads."[210]

So this indicates that the sacrifice is to be done before the shaving of the head, since the shaving is attached to the 'Aqeeqah and was ordered to be done after the 'Aqeeqah was performed. This is also indicated by what is mentioned in some narrations of the hadeeth of Samurah: <Sacrifice is made for him on the seventh day, then his head is shaved.> It is reported by Abush-Shaikh[211]

This is the view held by al-Baghawee and declared to be correct by an-Nawawee in 'al-Majmoo'.

---

[210] Reported by al-Haakim (4/237) who declared it 'saheeh' and adh'Dhahabee agreed and Ibn Hajr declares it 'saheeh' in 'al-Fath' (9/589) and it is a part of a hadeeth reported by al-Baihaqee (9/304) which has preceded

[211] 'Tarhut-Tathreeb' : 5/213

(D) *After Shaving the Head*

After shaving the head our pious predecessors - rahimahumullaah - used to like to rub various types of perfume (including saffron) upon the head. Concerning this Buraydah - radiyallaahu'anhu - said: "In the times of ignorance when a boy was born to us we used to sacrifice a sheep and smear his head with its blood, then when Islaam came we would sacrifice a sheep, shave its head and smear it with saffron."[212]

(E) *The Time of Giving Charity*

After shaving off the hair of the child it is Sunnah to give the value of the weight of the hair in silver, as charity. However, is this another action to be done on the seventh day? The time for giving the charity has been mentioned in the hadeeth of Anas: "That Allaah's Messenger ﷺ ordered that the heads of al-Hasan and al-Husayn be shaved on their seventh day, then charity was given with its weight in silver, and he did not find a sacrifice."[212]

And the hadeeth of Ibn 'Abbaas that seven actions are from the Sunnah on the child's seventh day and within it is: " . . . and charity is given with the weight of his hair . . ."[214]

Shaikh al-Albaanee declares that both of these hadeeth are weak (da'eef), then he says: "And Imaam Ahmad clearly states that (action) to be recommended, al-Khallaal reports it from him. So perhaps, this ruling gains strength by the combination of the hadeeth of Anas and that of Ibn 'Abbaas".[215]

---

[212] Reported by Aboo Dawood [E.T. 2/799/No. 2137] and al-Haakim (4/238) and declared it 'saheeh' to the standard of the two shaikhs (i.e. al-Bukhaaree and Muslim) and adh-Dhahabee agreed

[213] Reported by at-Tabaraanee in 'al-Kabeer' and 'al-Awsat' and its chain of narration contains Ibn Lahee'ah who is weak and al-Haithumee says (4/57): 'Its isnaad is 'hasan' and the rest of its narrators are those of the 'saheeh'

[214] Reported by at-Tabaraanee in 'al-Awsat', al-Haafiz (Ibn Hajr) says in 'at-Talkhees' (4/107): its chain contains Rawwaad ibn al-Jarraah who is weak

[215] 'Irwaa'ul-Ghaleel': 4/405

And there is also a report from Faatimah that she shaved the hair of her son on the seventh day and gave the charity on it.[216]

So this is what is recommended, but it is a matter in which there is allowance and ease - if Allaah - the Most High - wills.

(F) *Is Charity to be Given in Gold or Silver?*

What is established in the authentic ahaadeeth is that it is to be silver. Ibn Hajr said: "All the narrations are agreed in mentioning giving charity with silver, and none of them contain a mention of gold."[217]

And giving charity in gold is not reported - as far as I know - except in the previous hadeeth of Ibn 'Abbaas in which there occurs: "And he should give its weight in charity - in either gold or silver." However, it is weak as has preceded. Therefore, what is better is to stick to what is confirmed in the authentic Sunnah - that charity be given with the weight of his hair in silver. But if he were to give the charity in gold, then it would not harm since it is reported from a group of the Salaf. But silver is better for two reasons:

(i) It is what is established in the many authentic ahaadeeth as has preceded.

(ii) That giving silver in charity is easily managed by any person - as opposed to gold which is more expensive, and this can be seen clearly in the following point:

(G) *How can this Charity be Given at Present.*

In the time of the Messenger ﷺ and after him, silver used to be a common form of currency - like gold, when they shaved the hair they weighed it against silver - and then gave this weight in charity - as done by Faatimah - radiyallaahu'anhaa. However, today, people use paper money (riyals in Saudi Arabia) and other currencis which are prevalent today instead of silver.[218]

So we need to know the amount of charity to be given today, and this will be made clear in the following:

- What we should do is to work out the value of the appropriate amount of silver in modern currency. That is done by weighing the hair in grams - then finding out the current value of that amount of silver.

The result will then be the amount of charity that is to be given.

- An example: For hair which weighs 2.5 grams, i.e. approximately one dirham. We multiply this by the price of a gram of silver - which is not fixed - let us say that it is two saudi riyals. Then the amount of charity to be given will be 2.5 x 2 = 5 riyals (approx. 85p sterling) and this is an amount of charity which will be easy for every Muslim - rich or poor.

However, if this were measured in gold, it would be harder since a gram of gold may cost about 50 riyals or more (approx. (£8.50) - so upon our example the amount of charity to be given if it were given in gold would be 2.5 x 50 riyals = 125 riyals (approx. £22)

(H) *Some of the Wisdom behind Shaving the Head and Giving the Weight of the Hair in Charity.*

This Sunnah of Islam comprehends a number of points of Sharee'ah wisdom, health benefits and social benefits which will become clear to those who research the matter. There follows some of the points of wisdom - in brief - which we are aware of:

(1) In shaving the head one is following the example of the Messenger - and reviving his Sunnah and following his wise order.

(2) Shaving the head of the child is an indication of his servitude to Allaah and his submission to Him - the One free and far removed from all

---

[216] Reported by al-Baihaqee (9/304) with broken chain - declared 'hasan' by al-Arnawoot due to its supports: Jaami'ul-Usool' (7/505)

[217] 'at-Talkeesul-Habeer' 4/163

[218] In principle one should give silver in charity, however, a poor person today will perhaps not benefit from it if he receives it since it is no longer counted as common currency as used to be the case.

And there is also a report from Faatimah that she shaved the hair of her son on the seventh day and gave the charity on it.[216]

So this is what is recommended, but it is a matter in which there is allowance and ease - if Allaah - the Most High - wills.

(F) *Is Charity to be Given in Gold or Silver?*

What is established in the authentic ahaadeeth is that it is to be silver. Ibn Hajr said: “All the narrations are agreed in mentioning giving charity with silver, and none of them contain a mention of gold.”[217]

And giving charity in gold is not reported - as far as I know - except in the previous hadeeth of Ibn ‘Abbaas in which there occurs: “And he should give its weight in charity - in either gold or silver.” However, it is weak as has preceded. Therefore, what is better is to stick to what is confirmed in the authentic Sunnah - that charity be given with the weight of his hair in silver. But if he were to give the charity in gold, then it would not harm since it is reported from a group of the Salaf. But silver is better for two reasons:

(i) It is what is established in the many authentic ahaadeeth as has preceded.

(ii) That giving silver in charity is easily managed by any person - as opposed to gold which is more expensive, and this can be seen clearly in the following point:

(G) *How can this Charity be Given at Present.*

In the time of the Messenger ﷺ and after him, silver used to be a common form of currency - like gold, when they shaved the hair they weighed it against silver - and then gave this weight in charity - as done by Faatimah - radiyallaahu’anhaa. However, today, people use paper money (riyals in Saudi Arabia) and other currencis which are prevalent today

---

216. Reported by al-Baihaqee (9/304) with broken chain - declared ‘hasan’ by al-Arnawoot due to its supports: Jaami’ul-Usool’ (7/505)
217. ‘at-Talkeesul-Habeer’ 4/163

stead of silver.[217]

So we need to know the amount of charity to be given today, and this will e made clear in the following:

What we should do is to work out the value of the appropriate amount f silver in modern currency. That is done by weighing the hair in grams - then finding out the current value of that amount of silver.

The result will then be the amount of charity that is to be given.

An example: For hair which weighs 2.5 grams, i.e. approximately one dirham. We multiply this by the price of a gram of silver - which is not fixed - let us say that it is two saudi riyals. Then the amount of charity to be given will be 2.5 x 2 = 5 riyals (approx. 85p sterling) and this is an amount of charity which will be easy for every Muslim - rich or poor.

However, if this were measured in gold, it would be harder since a gram of gold may cost about 50 riyals or more (approx. (£8.50) - so upon our example the amount of charity to be given if it were given in gold would be 2.5 x 50 riyals = 125 riyals (approx. £22)

(H) *Some of the Wisdom behind Shaving the Head and Giving the Weight of the Hair in Charity.*

This Sunnah of Islam comprehends a number of points of Sharee’ah wisdom, health benefits and social benefits which will become clear to those who research the matter. There follows some of the points of wisdom - in brief - which we are aware of:

(1) In shaving the head one is following the example of the Messenger - and reviving his Sunnah and following his wise order.

(2) Shaving the head of the child is an indication of his servitude to Allaah and his submission to Him - the One free and far removed from all

---

218. In principle one should give silver in charity, however, a poor person today will perhaps not benefit from it if he receives it since it is no longer counted as common currency as used to be the case

deficiencies. So shaving the hair is a sign of this and a declaration of it - just as is the case in Hajj and this is not something strange. Indeed, the 'Arabs used to trim the forelock of a prisoner when they set him free - so that it would be a sign of the one who overcame and enslaved him. Even to the present day shaving the head of the soldiers by armies is a sign of their submission and subjection to orders.[219]

(3) This noble Sunnah is another way of giving thanks to Allaah for the blessing of a child and is a means of announcing this blessing by given charity to the poor and aneedy with the weight of the hair in silver.

(4) Giving charity for the child is a way of seeking after his well-being and his protection from trials, evils and misfortune - since there occurs in a hadeeth that: <Doing good actions protects from an evil death>[220] * And from the medical benefits are:

(5) Shaving the hair invigorates the weak roots of the hair which he was born with and strengthens them, and it also opens the pores of the scalp and ventilates them.[221]

(6) The hair which grew on the child's head in his mother's womb is something harmful (as occurs in the hadeeth) and this shaving removes whatever harm is carried by the head - either from before the birth or during the birth. Shaving the head on the seventh day may also protect it from diseases which may afflict the hair of the child after the first week[221] or a cure which removes any disease which may be found upon the head during the first week.[222]

*** As for the social benefits.**

Then it is clear that giving silver in charity in accordance with the weight of the hair opnes a door of charity and good, and is a lasting way by which charity can be given and the poor can be helped. It also causes solidarity and compassion between individuals in the society, besides bringing joy to the poor and needy.

---

[219] 'at-Tiflul-Mithaalee fil-Islaam' of 'Abdul-Ghaniyy al-Khateeb p.82

[220] Reported by at-Tabaraanee in 'al-Kabeer' and al-Haakim (1/124) and it is 'hasan' : saheehul-Jaami'

[221] 'Tuhfatul-Mawdood' p. 47

[222] From an article by Ahmad as-Zaayirah in 'al-Faitsalut-Tibbiyyah' (No. 13, p. 89)

SIXTH: CIRCUMCISION (AL-KHITAAN)

From the manners prescribed for the new-born child is the circumcision (Khitaan) which is the surgical removal of the skin surrounding the head of the boys penis and the skin dangling above the girl's vagina.

(A) *Its Prescription*

The proofs of the prescription of circumcision are very many. From them is what is reported by al-Bukhaaree and Muslim from Aboo Hurairah - radiyallaahu'anhu - who said: "Allaah's Messenger ﷺ said: <The Fitrah (natural way) is five: circumcision, shaving the private parts, trimming the moustache, clipping the nails and plucking hair from the armpits.>"[223]

So in this hadeeth circumcision is quoted at the head of the actions of the Fitrah. Ibnul-Qayyim said: "These are from the Fitrah, since the Fitrah, is the true religion - that of Ibraaheem and these actions were ordered by Ibraaheem, and they were from the words by which he was tested."[224]

(B) *The Ruling for Circumcision The scholars hold two views about the ruling for circumcision.*

The first saying: that it is a recommended Sunnah and their proof for this is the hadeeth: <circumcision is sunnah for men, a noble action for women>[225]

And that he united it with the other recommended actions in the hadeeth of the Fitrah. They also use as evidence the saying of al-Hasan al-Basree: "That all peoples, white and black, Romans, Persians and Abysinnians accepted Islaam in the time of the Messenger ﷺ and none of them were investigated (concerning circumcision)" - so that shows that it is only a recommendation, and this is the view of al-Hasan al-Basree and Aboo Haneefah - rahimahuallaah.

---

[223] Reported by 'al-Bukhaaree [E.T. 7/516/No. 779] and Muslim [E.T. 1/159/No. 495]

[224] 'Tuhfatul-Mawdood' p. 90

[225] Reported by Ahmad (5/75) from the father of Aboo Maleeh and al-Baihaqee (8/325) from Ibn 'Abbaas - as his own saying and as a prophetic hadeeth - and its chain of narration contains weakness. See: ad-Da'eefah' (No. 1497)

deficiencies. So shaving the hair is a sign of this and a declaration of it - just as is the case in Hajj and this is not something strange. Indeed, the 'Arabs used to trim the forelock of a prisoner when they set him free - so that it would be a sign of the one who overcame and enslaved him. Even to the present day shaving the head of the soldiers by armies is a sign of their submission and subjection to orders.[219]

(3) This noble Sunnah is another way of giving thanks to Allaah for the blessing of a child and is a means of announcing this blessing by given charity to the poor and aneedy with the weight of the hair in silver.

(4) Giving charity for the child is a way of seeking after his well-being and his protection from trials, evils and misfortune - since there occurs in a hadeeth that: <Doing good actions protects from an evil death>[220] * And from the medical benefits are:

(5) Shaving the hair invigorates the weak roots of the hair which he was born with and strengthens them, and it also opens the pores of the scalp and ventilates them.[221]

(6) The hair which grew on the child's head in his mother's womb is something harmful (as occurs in the hadeeth) and this shaving removes whatever harm is carried by the head - either from before the birth or during the birth. Shaving the head on the seventh day may also protect it from diseases which may afflict the hair of the child after the first week[221] or a cure which removes any disease which may be found upon the head during the first week.[222]

*** As for the social benefits.**

Then it is clear that giving silver in charity in accordance with the weight of the hair opnes a door of charity and good, and is a lasting way by which charity can be given and the poor can be helped. It also causes solidarity and compassion between individuals in the society, besides bringing joy to the poor and needy.

---

[219] 'at-Tiflul-Mithaalee fil-Islaam' of 'Abdul-Ghaniyy al-Khateeb p.82

[220] Reported by at-Tabaraanee in 'al-Kabeer' and al-Haakim (1/124) and it is 'hasan' : saheehul-Jaami'

[221] 'Tuhfatul-Mawdood' p. 47

[222] From an article by Ahmad as-Zaayirah [illegible] h' (No. 13, p. 89)

SIXTH: CIRCUMCISION (AL-KHITAAN)

From the manners prescribed for the new-born child is the circumcision (Khitaan) which is the surgical removal of the skin surrounding the head of the boys penis and the skin dangling above the girl's vagina.

(A) *Its Prescription*

The proofs of the prescription of circumcision are very many. From them is what is reported by al-Bukhaaree and Muslim from Aboo Hurairah - radiyallaahu'anhu - who said: "Allaah's Messenger ﷺ said: <The Fitrah (natural way) is five: circumcision, shaving the private parts, trimming the moustache, clipping the nails and plucking hair from the armpits.>"[223]

So in this hadeeth circumcision is quoted at the head of the actions of the Fitrah. Ibnul-Qayyim said: "These are from the Fitrah, since the Fitrah, is the true religion - that of Ibraaheem and these actions were ordered by Ibraaheem, and they were from the words by which he was tested."[224]

(B) *The Ruling for Circumcision*

The scholars hold two views about the ruling for circumcision.

The first saying: that it is a recommended Sunnah and their proof for this is the hadeeth: <circumcision is sunnah for men, a noble action for women>[225]

And that he united it with the other recommended actions in the hadeeth of the Fitrah. They also use as evidence the saying of al-Hasan al-Basree: "That all peoples, white and black, Romans, Persians and Abysinnians accepted Islaam in the time of the Messenger ﷺ and none of them were investigated (concerning circumcision)" - so that shows that it is only a recommendation, and this is the view of al-Hasan al-Basree and Aboo Haneefah - rahimahuallaah.

---

[223] Reported by 'al-Bukhaaree [E.T. 7/516/No. 779] and Muslim [E.T. 1/159/No. 495]

[224] 'Tuhfatul-Mawdood' p. 90

[225] Reported by Ahmad (5/75) from the father of Aboo Maleeh and al-Baihaqee (8/325) from Ibn 'Abbaas - as his own saying and as a prophetic hadeeth - and its chain of narration contains weakness. See: ad-Da'eefah' (No. 1497)

The second view - that it is an obligation - is what is correct, af Allaah wills, based upon the following evidences:

(1) Allaah - the Most High - ordered His Messenger ﷺ to follow the way and religion of Ibraaheeem in His saying:-

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا﴾

"Then, We have inspired you (O Muhammad saying): "Follow the religion of Abraham Hanifan (Islamic Monotheism to worship none but Allah)
Sooratun-Nahl, Aahah 123)

And circumcision is from his religion, and this nation is commanded with whatever its Prophet ﷺ was commanded with unless there is further proof to show that it is something particular to him.

(2) He ordered a man who enter into Islam to get himself circumcised, saying to him: <Remove the hair of unbelief and get yourself circumcised.>[226]

And an order in principle produces an obligation as is well-known to the scholars of Usoolul-Fiqh (The Principles upon which Fiqh is Based).

(3) The person who remains uncircumcised has the possibility that his purification and prayer will be nullified -since the foreskin covers the penis and urine may gather under it and thus full purification may not be achieved - in which case the correctness of his prayer would depend upon circumcision.[227] Therefore Ibn 'Abbaas - radiyallaahu'anhumaa - said: "Prayer is not accepted from him"[228] Since that which is essential for fulfilment of an obligation is itself obligatory.

(4) It is also one of the symbols and signs of the Deen, through it Muslims can be distinguished from non-muslims. Therefore al-Khattaabee mentioned that if a circumcised person was found dead amongst the orpses of uncircumcised people (i.e. on a battlefield) - then he should be prayed over and buried in the Muslim cemetery.[229]

There are also further proofs of its obligation which can be found in reference works.[230]

A Reply to the Evidence of those Holding it to be a Recommendation only. The evidences brought by those who hold that the first saying are replied to as follows:

As for the hadeeth: <Circumcision is Sunnah for men, a noble action for women.> - then it is reported from Ibn 'Abbaas with a weak chain of narration. Even if it were taken to be authentic then the meaning of his saying 'Sunnah' would be: That it was something established by the Messenger and ordered by him as an obligation. Just as the Sunnah is the way, the correct methodology to be applied and the Sharee'ah to be followed - and it is something which covers both obligations and recommendations. Furthermore particularising it to refer only to things which may be left is a new terminology which cannot be used as evidence.

As regards its being joined with recommended actions in the hadeeth about the Fitrah - then this cannot be used as a proof here since the characteristic of the Fitrah include things which are obligatory - such as washing the mouth and nose (in wudoo), and clipping the moustache if it grows long, and things which are recommended - and cutting the nails is recommended - or it may be an obligation. So the hadeeth is not an applicable proof here.

As for the saying that the Messenger did not investigate any of those who accepted Islaam about it - then that was because the 'Arabs used to practise circumcision - as did the Jews, and as for the Christians - then some of them practised circumcision and others did not. Furthermore, everyone who entered into Islaam knew that it was one of the signs of the Deen so they would hasten to get it done just as they would take a bath.

---

[226] Reported by Ahmad (3/415), Aboo Dawood [E.T. 1/93-94/No. 356] and al-Baihaqee (8/323-324) and its chain contains weakness. However, it is 'hasan' due to witnessing narrations - see 'al-Irwaa.' (1/120)

[227] 'Tuhfatul-Mawdood' p. 203

[228] al-Baihaqee (8/325) as his saying only

[229] 'Fathul-Baaree' (10/342)

[230] See; 'Tuhfatul-Mawdood' p. 108, 'Sunanul-Baihaqee (8/325) and 'Fathul-Baaree' (10/431 -)

(C) *The Time for Circumcision*

There is a recommended time for the circumcision, an obligatory time and a permissible time. (1) As for the recommended time, then it is the seventh day after the birth - i.e. the day of the aq. As for the saying that this is an imitation of the Jews, then that is not correct, and nothing is reported about it as Imaam Ahmad said.[231]

There are two hadeeth reported about the recommendation of circumcising on the seventh day - as Shaikh al-Albaanee says: The first is the hadeeth of Jaabir who said: "Allaah's Messenger ﷺ performed the aq of al-Hasan and al-Husayn and circumcised them on the seventh day."[232] And the Hadeeth of Ibn 'Abbaas - that seven are from the Sunnah on the child's seventh day and in it there occurs: " .... he should be named and circumcised." Both these hadeeth are declared weak by Shaikh al-Albaanee said: "However, each hadeeth supports the other since they are reported by different narrators and neither is reported by anyone accused of lying, and it is accepted by the Shaafi'ees who hold that it is therefore recommended to circumcise the child on the seventh day after the birth."[233]

I say: that is also reported from Faaatimah - that she circumcised one of her children on the seventh day.[234]

And when Wahb ibn Munabbih was asked about the wisdom of circumcising on the seventh day he said: "To make it easy for the child."[235]

Modern medicine has also shown us the importance, benefit and desirability of performing it on this day - as will be seen in this section about the wisdom of circumcision. This is the case if the child's organ is normal, however if the child is born and the opening through which the

---

[231] 'Tuhfatul-Mawdood' p. 103

[232] Reported by at-Tabaraanee in 'as-Sagheer' (2/45) and al-Baihaqee (8/324) from Jaabir

[233] 'Tamaamul-Minnah fit-Ta'leeq 'alaa Fiqhis-Sunnah (p. 68) and al-Majmoo' (1/303)

[234] Reported by Maalik and Aboo Dawood in 'al-Maraaseel' (No. 380) and al-Baihaqee (9/304) and its chain is broken but its meaning is witnessed to - as has preceded. [E.T. These narrations from her do not, however, mention circumcision]

[235] 'Tuhfatul-Mawdood' p. 112

urine passes is lower or high than normal - then the doctor may delay the circumcision for a while in order to carry out an operation to correct this, making use of the foreskin for a skin graft - and perfroming the circumcision at the same time.[236]

(2) As regards the permissible time - then it is permissible to perform the circumcision before the seventh day, or afterwards, until before puberty.

(3) Then if the time of puberty comes near one enters the obligatory time period since puberty is the time when the actions of worship - purification, prayer and so on become obligatory - and it is not correct from him unless he is circumcised. Ibnul-Qayyim said, addressing the fathers: "It is obligatory upon the guardian to circumcise the child so that he attains puberty and has been circumcised - since this is something essential for the accomplishment of an obligation."[237]

(D) *Circumcision (Khafd) of Girls*

It has become clear to us that circumcision is obligatory. However, does this apply to females or is it particular to the males. This is what we will discover - if Allaah wills.

The view that we arrived at when discussing the ruling of circumcision was indeed particular to males. however, with regard to females then the scholars have three opinions:

(1) Some scholars - such as the Shaafi'ees, and a narration from Ahmad - hold that it is obligatory upon the females.

(2) The majority - such as the Hanafees, the Maalikees, the Hanbalees and others - hold that it is prescribed for women and is recommended (mustahabb).

(3) Others hold that it is not prescribed for them -and this is a weak saying.

---

[236] 'al-Islaam wat-Tifl' of Wajeeh Zaymul-'Aabideen, p. 20

[237] 'Tuhfatul-Mawdood' p. 111

(C) *The Time for Circumcision*

There is a recommended time for the circumcision, an obligatory time and a permissible time. (1) As for the recommended time, then it is the seventh day after the birth - i.e. the day of the aq. As for the saying that this is an imitation of the Jews, then that is not correct, and nothing is reported about it as Imaam Ahmad said.[231]

There are two hadeeth reported about the recommendation of circumcising on the seventh day - as Shaikh al-Albaanee says: The first is the hadeeth of Jaabir who said: "Allaah's Messenger ﷺ performed the aq of al-Hasan and al-Husayn and circumcised them on the seventh day."[232] And the Hadeeth of Ibn 'Abbaas - that seven are from the Sunnah on the child's seventh day and in it there occurs: " .... he should be named and circumcised." Both these hadeeth are declared weak by Shaikh al-Albaanee said: "However, each hadeeth supports the other since they are reported by different narrators and neither is reported by anyone accused of lying, and it is accepted by the Shaafi'ees who hold that it is therefore recommended to circumcise the child on the seventh day after the birth."[233]

I say: that is also reported from Faaatimah - that she circumcised one of her children on the seventh day.[234]

And when Wahb ibn Munabbih was asked about the wisdom of circumcising on the seventh day he said: "To make it easy for the child."[235]

Modern medicine has also shown us the importance, benefit and desirability of performing it on this day - as will be seen in this section about the wisdom of circumcision. This is the case if the child's organ is normal, however if the child is born and the opening through which the

---

231. 'Tuhfatul-Mawdood' p. 103
232. Reported by at-Tabaraanee in 'as-Sagheer' (2/45) and al-Baihaqee (8/324) from Jaabir
233. 'Tamaamul-Minnah fit-Ta'leeq 'alaa Fiqhis-Suṇnah (p. 68) and al-Majmoo' (1/303)
234. Reported by Maalik and Aboo Dawood in 'al-Maraaseel' (No. 380) and al-Baihaqee (9/304) and its chain is broken but its meaning is witnessed to - as has preceded. [E.T. These narrations from her do not, however, mention circumcision]
235. 'Tuhfatul-Mawdood' p. 112

urine passes is lower or high than normal - then the doctor may delay the circumcision for a while in order to carry out an operation to correct this, making use of the foreskin for a skin graft - and perfroming the circumcision at the same time.[236]

(2) As regards the permissible time - then it is permissible to perform the circumcision before the seventh day, or afterwards, until before puberty.

(3) Then if the time of puberty comes near one enters the obligatory time period since puberty is the time when the actions of worship - purification, prayer and so on become obligatory - and it is not correct from him unless he is circumcised. Ibnul-Qayyim said, addressing the fathers: "It is obligatory upon the guardian to circumcise the child so that he attains puberty and has been circumcised - since this is something essential for the accomplishment of an obligation."[237]

(D) *Circumcision (Khafd) of Girls*

It has become clear to us that circumcision is obligatory. However, does this apply to females or is it particular to the males. This is what we will discover - if Allaah wills.

The view that we arrived at when discussing the ruling of circumcision was indeed particular to males. however, with regard to females then the scholars have three opinions:

(1) Some scholars - such as the Shaafi'ees, and a narration from Ahmad - hold that it is obligatory upon the females.

(2) The majority - such as the Hanafees, the Maalikees, the Hanbalees and others - hold that it is prescribed for women and is recommended (mustahabb).

(3) Others hold that it is not prescribed for them -and this is a weak saying.

---

236. 'al-Islaam wat-Tifl' of Wajeeh Zaymul-'Aabideen, p. 20
237. 'Tuhfatul-Mawdood' p. 111

✷ Discussion and Arrival at the Preferred View.

Perhaps the closest of the sayings to the truth - and Allaah knows best - is that circumcision is prescribed for women and allowed for them and is not an obligation, and that is due to the following:

(1) His saying: <When the two circumcised parts unite then bathing becomes obligatory>[238] is a proof of its prescription and permissibility for women, since the two circumcised parts are those of the male and those of the female. Ahmad said: "This shows that the women used to be circumcised."[239]

(2) The saying of the Messenger ﷺ in the hadeeth of Umm 'Atiyyah to a female circumcisor: <When you circumcise then do not cut severly, since that is better for her and more pleasing to the husband.>[240]

(3) And to those who declare it to be obligatory upon the women, then it is said: Rather the order refers to the men and it is not correct to transfer the ruling to the women, since they differ from men in their nature and constitution and there is no proof for its obligation upon them except for an analogy - and that cannot be applied here as we have mentioned.

(4) As for the hadeeth of Umm 'Atiyyah then it shows no more than an allowance as has preceded, not an obligation - and Allaah knows best

(E) *Discussion about the Circumcision of Girls.*

Some doctors and others try to belittle female circumcision and claim that it is harmful, an evil custom and is detrimental to health. However, this is a false claim since a number of doctors have affirmed that it produces a number of benefits, some of which we will mention when discussing the wisdom of circumcision.

The harm that is attributed to this operation cannot be ascribed to circumcision itself, rather to two matters:

---

238. SAHEEH: Reported by Ahmad (6/239) and al-Baihaqee. (Saheehul-Jaami': 385)
239. 'Tuhfatul-Mawdood' p. 117
240. Reported by Aboo Dawood [E.T. 3/1451/No. 5251] and al-Baihaqee (8/324) and declared 'hasan' by shaikh al-Albaanee in 'as-Saheehah (No. 722)

(i) Cutting too severely - as occurs in some Islamic lands - such that the clitoris or its hood is totally removed, indeed sometimes even the outer lips (labia) are removed and the vaginal orifice closed. It is essential to point out here that this is not the prescribed Sharee'ah method of circumcision but rather a barbaric act rejected by Islaam and forbidden by the Messenger ﷺ who warned against it saying: <When you circumcise then do not do so severely . . . >

(ii) or the harm is also due to this operation being carried out by those who do not specialise in this field, or by the use of unsterilised instruments which causes infection or harmful illnesses.[2401]

So when we consider this harm, we find that it is not caused by circumcision itself, but rather by contradicting the text forbidding cutting severly, or by using unhygienic instruments, and this cannot be used to prevent the operation itself - if properly performed - since if male circumcision were to be performed by cutting to excess or with unhygienic instruments - then that would also be detested and rejected. So would this be a reason to prevent male circumcision? So the same goes with regard to females.

So from what has preceded it becomes clear that female circumcision - if done correctly - such that the cutting is limited, and done with proper instruments - is something prescibed and produces health and psychological benefits - and is far removed for harmful effects or danger.

(F) *Particular and Special Cases*

The ruling about circumcision may vary according to the circumstances, and from one person to another - since a child may be born without a foreskin - and this is very rare.[242]

So in this case circumcision is not performed as there is no need, nor is

---

241. Adapted from an article in 'al-Mujtami' magazine entitled: 'Circumcision and Modern Illness' No. 931
242. Some people think that one who is born not requiring circumcision has been specially blessed and had special status - this is however a false superstition having no basis in the intellect or the Sharee'ah.

there any need to brush the razor over his penis - and this is not correct and is of no benefit. As for one whose foreskin is such that a part of the head of the penis is visible, then he must be circumcised so that all of the head is visible.

Likewise, with regards to females, a girl may be born not needing to be circumcised, as is the case with women from some lands having a cold climate, whereas women of lands with a hot climate may require circumcision since the hood of the clitoris may grow so large as to prevent sexual intercourse, or it may increase her desires when her clothes rub against it.

(G) *Wisdom and Benefits of Circumcision.*

Circumcision carries very great Sharee'ah benefis, and great medical benefits - which have been affirmed by Islaam and discovered by scholars and doctors. So there follows some of the wisdom and benefits which have become apparent:

Before mentioning the wisdom of circumcision, we should first mention the wisdom behind its being recommnded on the seventh day. This will be clear from the fact that the seventh day is the best day to protect the child from the effect of any bleeding or infection caused by the operation. Medicine tells us that the number of red blood cells increases during the hours after birth and then the increase falls and reaches its lowest level between the third and the seventh day. This falls causes the blood to flow more easily so that white blood cells and anti-bodies are able to flow easily to any part of the body in order to counter any infection due to a wound or inflammation. Likewise during this week the liver becomes fully operational as does blood coagulation. Furthermore bacteria reach the intestines so that vitamin K is produced which is vital to prevent haemorrhage - which completely stops after this week.[243]

* From the Sharee'ah wisdom of Circumcision

(1) Circumcision is the head of the characteristics of the Fitrah prescribed for the followers of the true religion, it is therefore a sign and indication of Islaam.

(2) Circumcision also shows one's willing servitude to Allaah, and is a sign of this. This is why you may find that a part of the ear lobe or the like of a slave is cut off as a sign of his enslavement, or the scarring of the face by some African tribes to show their tribal attachment. So it should not be denied that the cutting in circumcision is a sign of the person's servitude to Allaah and his ascription to being one of the slaves of Allaah upon the correct religion.[244]

(3) The foreskin which is removed in circumcision is a place of impurity and filth, and shaitaan - as is well known - loves filth and impurity and feels at home with it. So when the child is circumcised it is removed from this impurity and from that which is comforting to shaitaan.

* As regards the medical benefits then they are clear from the following:

First: Doctors do not differ about the importance and medical benefits of circumcision for males, and they are:

(i) that it prevents infection due to microbes which is caused by retention of urine by the foreskin and narrowness of the urinary exit

(ii) it reduces lusts and the sexual urge and the ill-effects produced by them

(iii) it reduces premature ejaculation[245]

(iv) it protects the man from a number of dangerous diseases which may afflict him such as inflammation or cancer of the penis and a number of other diseases. Studies have shown that those who are afflicted by cancer of the penis are from those who are uncircumcised, whereas the circumcised are not afflicted by it[246]

---

[243] 'Manual of New-born Care' p. 5 by John Coloherly

[244] 'Tuhfatul-Mawdood' p. 115

[245] 'Circumcision and Modern Illness' in al-Mujtami's magazine p. 50

[246] 'at-Tibbun-Nabawee wal-'Ibmul-hadeeth' by Dr. Mahmood an-Naseemee: 1/384-385

(v) circumcision also protects the wife, since women married to circumcised husbands have fewer incidences of cancer of the neck of the womb than those married to uncircumcised husbands[247]

There are a great deal more medical benefits which can be referred to in medical books.

Ibnul-Qayyim - rahimahullaah - summarised these benefits, saying: "Circumcision comprises cleanliness, purification, health, regulation of desires and embellishment of one's appearance.[248]

Second: Female circumcision shares some of the benefits of male circumcision, and has extra benefits particular to it - some of them being mentioned by our Prophet Muhammad ﷺ who said that it is: <Better for the woman and more pleasing to the husband> and that it is: <Better for the face and more pleasing to the husband>[249]

And as is known these benefits do not reach the level of importance of the benefits of male circumcision. However, they are benefits and productive of good effects.

Here are some of the benefits which have been discovered:

(i) A reduction of infections resulting from microbes gathering under the hood of the clitoris.

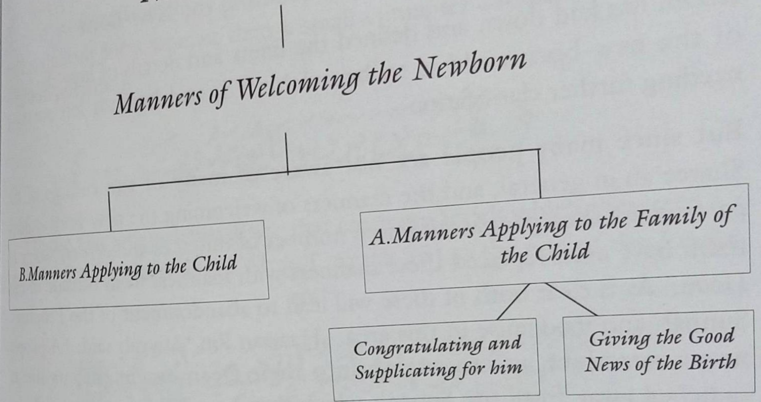
(ii) Attacks of herpes and genital ulcers are less severe and less harmful with men and women who have been circumcised.[250]

(iii) A further benefit that is apparent for them and more so for their husbands, is that women of hot climates often have a large clitoris which arouses their desires when it rubs against the adjacent clothing. It may even grow to such a size that sexual intercourse is not possible. Therefore, circumcision reduces her desires and their effects in the first case, and makes intercourse possible in the second.[249]

---

247. Ibid
248. 'at-Tuhfah' p.114
249. Reported by al-Baihaqee (8/324) and see 'as-Saheehah' No. 722
250. 'Circumcision and Modern Illness' p. 51

A Chart of the Manners of Welcoming the New-born Child in Islaam


Manners of Welcoming the Newborn
B.Manners Applying to the Child
A.Manners Applying to the Family of the Child
Congratulating and Supplicating for him
Giving the Good News of the Birth

Circumcision (al-Khitaan)	Shaving the Head (al-Halq)	The 'Aqeeqah	Naming (at-Tasmiyah)	at-Tahneek	Giving the Adnaan (at-Ta-dheen)
* Is cutting off the excess skin around the head of the sexual organ of the male, and above that of the female * It is obligatory for males and prescribed for females * It is recommended on the 7th day and permissible before or after it. It is obligatory that it be done before puberty	* On the 7th day after the sacrifice of the 'Aqeeqah * It applies to both male & female * The weight of the hair in silver is given in charity to the poor	* A sacrifice made for the newborn child * Two sheep for a boy and a single sheep for a girl * On the 7th, 14th., 21st. day - or if not, then whenever * A single sacrifice cannot be shared between children * One may eat from the sacrifice, feed people and give the meat away - without any fixed amounts * It is disliked to break the bones when sacrificing and eating * It is allowed to cook and invite to a meal with it	*On the day of the birth, or after it up to the 7th day * The child may be called after the following: - 'Abdullaah or any name expressing servitude to Allaah - The names of the Prophets - The names of the pious and the martyrs - Good names in general * Names expressing servitude to others beside Allaah are forbidden * The following are disliked: - Names comprising ill-omen or that are disliked in meaning - Names of wicked people, or suggestive names - Names containing a declaration of ones piety - Yasaar, Rabaah, Najeeh and Aflah	Rubbing a softened date upon the upper palate of the baby's mouth on the day of the birth.	Adhaan is given in the right ear with the usual words of the adhaan on the day of the birth *An explanation has preceded that the ahaadeeth about this are not authentic.

(v) circumcision also protects the wife, since women married to circumcised husbands have fewer incidences of cancer of the neck of the womb than those married to uncircumcised husbands[247]

There are a great deal more medical benefits which can be referred to in medical books.

Ibnul-Qayyim - rahimahullaah - summarised these benefits, saying: "Circumcision comprises cleanliness, purification, health, regulation of desires and embellishment of one's appearance.[248]

Second: Female circumcision shares some of the benefits of male circumcision, and has extra benefits particular to it - some of them being mentioned by our Prophet Muhammad ﷺ who said that it is: <Better for the woman and more pleasing to the husband> and that it is: <Better for the face and more pleasing to the husband>[249]

And as is known these benefits do not reach the level of importance of the benefits of male circumcision. However, they are benefits and productive of good effects.

Here are some of the benefits which have been discovered:

(i) A reduction of infections resulting from microbes gathering under the hood of the clitoris.

(ii) Attacks of herpes and genital ulcers are less severe and less harmful with men and women who have been circumcised.[250]

(iii) A further benefit that is apparent for them and more so for their husbands, is that women of hot climates often have a large clitoris which arouses their desires when it rubs against the adjacent clothing. It may even grow to such a size that sexual intercourse is not possible. Therefore, circumcision reduces her desires and their effects in the first case, and makes intercourse possible in the second.[249]

---

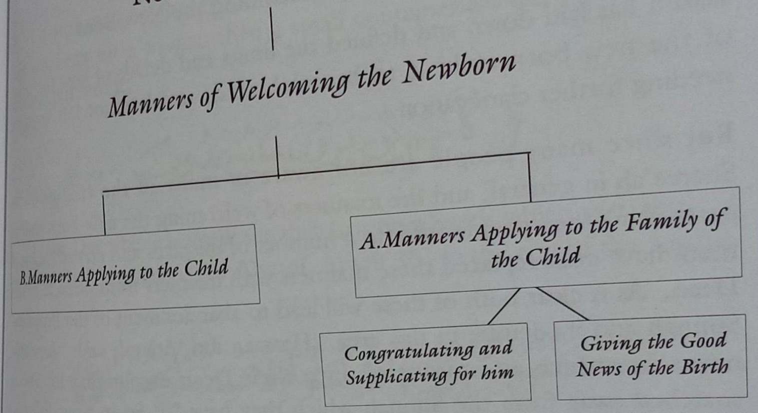
[247] Ibid

[248] 'at-Tuhfah' p.114

[249] Reported by al-Baihaqee (8/324) and see 'as-Saheehah' No. 722

[250] 'Circumcision and Modern Illness' p. 51

A Chart of the Manners of Welcoming the New-born Child in Islaam


Manners of Welcoming the Newborn
B.Manners Applying to the Child
A.Manners Applying to the Family of the Child
Congratulating and Supplicating for him
Giving the Good News of the Birth

Circumcision (al-Khitaan)	Shaving the Head (al-Halq)	The 'Aqeeqah	Naming (at-Tasmiyah)	at-Tahneek	Giving the Adnaan (at-Ta-dheen)
* Is cutting off the excess skin around the head of the sexual organ of the male, and above that of the female * It is obligatory for males and prescribed for females * It is recommended on the 7th day and permissible before or after it. It is obligatory that it be done before puberty	* On the 7th day after the sacrifice of the 'Aqeeqah * It applies to both male & female * The weight of the hair in silver is given in charity to the poor	* A sacrifice made for the newborn child * Two sheep for a boy and a single sheep for a girl * On the 7th, 14th., 21st. day - or if not, then whenever * A single sacrifice cannot be shared between children * One may eat from the sacrifice, feed people and give the meat away - without any fixed amounts * It is disliked to break the bones when sacrificing and eating * It is allowed to cook and invite to a meal with it	*On the day of the birth, or after it up to the 7th day * The child may be called after the following: - 'Abdullaah or any name expressing servitude to Allaah - The names of the Prophets - The names of the pious and the martyrs - Good names in general * Names expressing servitude to others beside Allaah are forbidden * The following are disliked: - Names comprising ill-omen or that are disliked in meaning - Names of wicked people, or suggestive names - Names containing a declaration of ones piety - Yasaar, Rabaah, Najeeh and Aflah	Rubbing a softened date upon the upper palate of the baby's mouth on the day of the birth.	Adhaan is given in the right ear with the usual words of the adhaan on the day of the birth

**An explanation has preceded that the ahaadeeth about this are not authentic.*

CHAPTER THREE:

Mistakes Made in Welcoming the New-Born

Islaam has laid down and defined the limits and details of how the arrival of the new-born child is to be celebrated, and has not left anything needing further clarification.

But since many people are not aware of many of the rulings of the Sharee'ah in general, and the manners of welcoming the new-born child in particular - then people fall into a number of mistakes and errors. Some of them have even replaced these manners with manners from outside of this Deen. As is clear both of these will lead to abandonment of the Prophetic Sunnah and its demise in this area. Hassaan ibn 'Atiyyah said: "A people never introduce an innovation into their Deen except that its like is snatched away from the Sunnah which they have."[252] So in what follows, you will see some of the mistakes that people fall into in this regard:

FIRST: WRITING OUT AAYAHS OF THE QURAAN TO MAKE THE BIRTH EASY.

As is known, the birth is a time of distress and pain for the woman, therefore, it is prescribed for her to earnestly turn to Allaah and request that he relieves her distress and makes the birth easier for her. However, we find that some people turn to reciting and writing out certain Aayahs in order to ease the birth. They then tie these Aayahs to the woman, or dissolve them in water which she then drinks or is poured upon her stomach and her genitals. So what is the correctness of this practice?

With regard to their evidence for this, then it is as follows:

(1) It is attributed to the Messenger ﷺ that he ordered Umm Salamah and Zaynab bint Jahsh - at the time of the birth of Faatimah - that they should go there and recite Aayatul - Kursee, and also Aayah 54 of Sooratul - A'raaf, and recite the last two soorahs of the Quraan.

---

252. Reported by ad-Daarimee (1/45) and Hassaan was a taabi'ee who lived in Damascus and died sometime after 120H

* And this hadeeth is fabricated (Mawdoo')[253]

(2) It is attributed to the Prophet that he said: "If giving birth to her child is difficult for a woman then a small container should be taken and write and put into it:

﴿ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ ... ﴾

On the Day when they will see that (torment) with which they are promised (i.e. threatened) [Al-Ahqaaf, Ayaah 35] to the end of the Aayah, and:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. [An-Naazi'aat, Aayah 46] and:

﴿ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴾

Indeed in their stories, there is a lesson for men of understanding [Yoosuf, Aayah 111]

- then it should be washed and the woman given to drink from it and it should be sprinkled on her stomach and her genitals."

* And this hadeeth is 'da'eef' (weak)[254]

(3) The Practice of some of the Salaf (Predecessors) based upon these two hadeeth. Since this was known from some of the Salaf - however, it is not

---

253. It is reported by Ibnus-Sunnee (No. 620) and its chain of narration contains a fabricator and two liars. See Shaikh al-Albaanee's notes on 'al'Kalimut-Tayyib' No. 110

254. Reported by Ibnus-Sunnee (No. 619) and its chain of narration contains Ibn Abee Laylaa who had a very poor mamory, and "Abdullaah ibn Muhammad ibn al-Mugheerah about whom Aboo Haatim said: "He is not strong".

based upon an authentic proof from the Sunnah or the narrations from the Companions - as far as I know - and the ahaadeeth reported about it are either very weak or fabricated[255]

If the ahaadeeth and aathaar (i.e. narrations from the Companions) were authentic it would be a Sunnah and something recommended, however, they are not correct. Therefore, this is a practice that should be left and one should rather stick to what is authentic - since what is authentic is fully sufficient and does not leave any need for that which is weak.

Also, if we are allowed to consider this woman - in this condition to be a person who is ill and in need or 'ruqyah' (reciting certain du'aas authentically reported from the Prophet ﷺ and then blowing upon one's hands and placing them upon the place of the pain)[256] just like any ill person - so then it would be permissible to perform 'ruqyah' for her - not based upon these two (weak) hadeeth - but based upon the general allowance of 'ruqyah'. Furthermore, if this were to be allowed - then the allowance would only be for 'ruqyah' and not for writing this out, effacing it with water and sprinkling it. Ibnul-Qayyim - rahimahullaah - allowed this practice[257] - however, it is more correct that one restricts oneself to what we have previously mentioned should be done here[258], and Allaah knows best.

SECOND: EXPRESSING JOY AT THE BIRTH OF SONS; BUT NOT DAUGHTERS.

From the widespread customs of the days of ignorance is that when the woman gives birth to a son, the family are overjoyed and rejoice greatly at his arrival. They all congratulate her, supplicate for blessings for her and bring gifts. However, if a daughter is born - then what a great crime she has committed! And how terrible is her misfortune and her grief!! How

---

[255] 'as-Sunan wal-Mubtada'aat' of ash-Shuqayree, p. 24

[256] [E.T. This is the prescribed way of making 'ruqyah' as found in the authentic ahaadeeth, not writing them in the form of amulets etc. The reader should be aware of this and that various books are published (e.g. books from the 'Dar el-Fikr' in Lebanon and some books on Prophetic Medicine) which consistently translate 'ruqyah' as 'talismans' or 'amulets'!!

[257] 'Zaadul-Ma'aad' of Ibnul-Qayimm, Vol 4, p. 358

[258] See Chapter One: During Pregnancy

ny words of regret will be heard! How many dirty looks she will ceive which only increase her pain and despair!! As is she had mitted an unforgivable crime. She will not receive any gifts, nor hear e greetings which the people reserve for the birth of males.

hese people do not realise that this behaviour is a practice of the times of norance. It is declared odious and detestable in the Qu'raan in the ying of Allaah - the Most High -

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ
﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. [Sooratun-Nahl: Aayah 58-59]

They also do not know that good and well-being are contained only in that which Allaah created and decreed - not in the fact that the child is a male . . . since how many males are miserable and a liability causing harm to their family and the Ummah!! And how many daughters have brought happiness and joy to their families!!

THIRD: CONGRATULATIONS WITH DEFICIENT WORDINGS

Which are far removed from the Islamic manner of greeting. We find the people greeting the fathers with words having no value and no weight in Islaam. They also supplicate for the child with supplications which are not raised above the surface of the earth. So one of them greets and supplicates that Allaah makes the child a doctor, another one supplicates that he should make him an engineer, and the third supplicates that he should grow up as honourable as his parents, a fourth supplicates that he should live long and come to wear his fathers' clothes, and that his father should wear his clothes (!) All of this alone has no value in Islaam, since what we will it be if the child is like that but is deprived of blessing and righteousness?

Rather the hope of every Muslim father and mother is that their child should be righteous and blessed - and then after this whatever may be. Therefore, the Muslims should be careful to congratulate in the Islamic manner, comprising supplicating for the child - that he is righteous and good, and with like of what is reported from al-Hasan al-Basree[259] or similar wordings of congratulations - and then add to this whatever they like from what has just been mentioned.

FOURTH: RECITING THE QURAAN INTO THE EAR OF THE NEW-BORN CHILD INSTEAD OF THE ADHAAN.

Our Messenger guided us to give the adhaan into the ear of the child after birth, yet some people do not suffice with this great Sunnah - rather they also recite the Quraan into the child's ear, for example, Sooratul-Ikhlaas or Aayha 31 of Soorah Aali 'Imraan.

This is a mistake and is not a correct practice - since Islamic manners are not established by means of the intellect, but rather by the Quraan or the authentic Sunnah. So reciting the Quraan into the ear of the new-born child runs contrary to the way of the Messenger of Mercy - to that which is established in the authentic Sunnah.

As regards the report that he recited Sooratul-Ikhlaas into the ear of a new-born child - then it is an unknown hadeeth[260] and its like is not in evidence and cannot establish proof - and Allaah knows best.

FIFTH: SEEKING BLESSINGS IN TAHNEEK FROM THE SALIVA OF PIOUS PEOPLE

The 'tahneek' is a prescribed Sunnah as we know, and the Companions used to carry their children to the most noble one of all the pious people and he would perform 'tahneek' upon them, and they used to seek the blessing of his pure saliva for the child. So he would chew the date which he intended to use and then rub it in the mouth of the child. This is what he did with 'Abdullaah ibn as-Zubayr when his mother brought him and placed him in his room. Then he called for a date, chewed it and rubbed it in his mouth, and thus the first thing which entered the child's stomach was the saliva of Allaah's Messenger ﷺ.

So it must be realised here that the chewing of the date was for two purposes: To soften the date firstly and to mix it with the saliva of the Messenger ﷺ to attain the blessings of that secondly.

Therefore, the error of those who carry their new-born children to pious people to attain blessings from their saliva in tahneek can clearly be seen!! This is because this blessing is something particular to the Messenger - it is not permissible to seek it from other than him, this is why the Companions - radiyallaahu 'anhum - did not practice it with anyone other than the Prophet.[261]

As regards taking the child to a pious person for him to perform tahneek or to supplicate for the child, or to name him - and not with the intention of seeking blessings - then this is allowed but it is not binding.

SIXTH: NAMING CHILDREN WITH THE NAMES OF FAMOUS BUT CORRUPT PEOPLE

From the widespread errors committed by fathers and mothers is their naming their children after famous actors, singers and sportsmen whose pictures fill magazines, newspapers and useless advertisements.

This practice is very serious and is a grave crime against the children. It also has a bad effect upon the coming generation, the future fathers and mothers since they grow up and their hearts are closely attached to these people. They have love, respect, support them and imitate their dress, their speech, their manner of walking and their way of life and manners.

---

[259] See p. 26

[260] It is reported by Razeen in his 'Musnad' as occurs in 'Mughiyul-Muhtaaj' (4/296) and 'Jaami'ul-Usool' (1/383), and he says in 'al-Jaami': "I do not find this addition in any source work ...."

[261] 'Tayseerul-'Azeezil-Hameed' of Sulaymaan ibn 'Abdillaah Aalish-Shaikh, p. 186

So parents should be aware of the danger of this matter and its ill-effects, and should instead give their children names permitted by our Deen - and these names, and all thanks and praise is for Allaah are so many as to fill the earth with different names.

SEVENTH: SEEKING TO ATTAIN BLESSINGS THROUGH GIVING THE NAME 'MUHAMMAD' - AND BELIEVING THIS TO BE THE CASE.

Giving the name of our Prophet and our example Muhammad ﷺ is something prescribed, as is the case with giving the names of other prophets. However, a number of people have deviated in this regard and name themselves and their children 'Muhammad' thinking and believing that having this name will mean that they will be interceded for and cause them to enter Paradise - even if they are far from the way prescribed by Allaah and the Sunnah of His Messenger ﷺ. They support this erroneous belief of theirs with ahaadeeth which they falsely attribute to the Messenger ﷺ and these ahaadeeth are fabrications and lies, such as the hadeeth: <Whoever has a child born to him and calls him Muhammad seeking blessings through it, then he and his son will be in Paradise>[262]

And another hadeeth claimed to be a hadeeth qudsee: <By My Might and My Magnificence, I will not punish anyone who bears your name in the Fire>[263]

Thesse are nothing but false and futile hopes and devices of the devils!! They are circulated by the deviants to please the lazy and the negligent from the sons of this Ummah - who abandon servitude to Allaah and His worship being satisfied with the fact that they bear this name.

But one of the most basic and simple facts to us - the Muslims - is that any action (including taking the name of the Messenger ﷺ) cannot benefit a person or help him even to the extent of an atom's weight if he is not one

---

[262] Fabricated (Mawdoo'): It is mentioned by Ibnul-Jawzee in 'al-Mawdoo'aat', and Ibnul-Qayyim said about it: "Baseless." See: 'ad-Da'eefah' (No. 171)

[263] Fabricated (Mawdoo'): Reported by Aboo Nu'aym in 'al-Hilyah' See: 'al-Asraarul-Marfoo'ah fil-Akhbaaril-Mawdoo'ah' (p. 119) and 'Kashful-Khafaa.' (1/469)

ho is obedient to Allaah, and one who follows and obeys His Messenger ﷺ. One of those who fell into error on this point was al-Boosayree in his ell-known poem in praise of the Messenger ﷺ, where he said:

> "And I am under a covenant of protection from him due to my being lled Muhammad, and he from all the creation is the one who will most ertainly fulfil his covenant."

Sulaymaan ibn 'Abdillaah Aalish-Shaikh said, commenting on this poem: "This is a lie against Allaah and His Messenger ﷺ, since there is no covenant of protection between him and one who is called Muhammad, except through obedience (to Him) - and not merely by sharing the same name whilst committing acts fo Shirk."[264]

There is another class of people in some of the lands of Islaam - such as Egypt and Pakistan who commonly add (Muhammad) to the start of their names - so their names are commonly composed of two or more names together, such as: Muhammad 'Abdur-Raheem, Muhammad Husayn etc., seeking blessings from the use of the name of the Messenger ﷺ and thereby hoping to gain his intercession. This action comprises two errors:

First: In belief, but this does not apply if one uses the name not hoping that by doing so one will be granted his intercession, and not believing that.

Second: In language which can be seen from the following:

(a) The 'Arabs did not have or know this type of compound name.

(b) It causes confusion about the name of the father particularly when his name is added without the additional .. ibn .. (.. son of ..) - as is the common practice today.

EIGHTH:- FAILING TO PERFORM THE AQEEQAH WHEN ABLE TO DO IT

Some fathers - in our society - have a good standard of living and provision yet despite this they fail to carry out the 'Aqeeqah for their children, even though they are able to do it and it would be very easily affordable to them - either out of laziness or miserliness.

---

[264] 'Tayseerul-'Azeezil-Hameed' (p. 223) of Sulaymaan ibn Abdillah Aalish-Shaikh, p. 186

They do not know that by this action they are preventing themselves and their children from a great reward, and a great deal of good, and the many benefits which are the fruits of this Sunnah and which have been mentioned in the second section.[265]

NINTH: NOT LIMITING ONESELF TO SACRIFICING THE PRESCRIBED NUMBER OF SHEEP

So the previous class of people treat the 'Aqeeqah as if it were a great burden - so they do not perform it. But other people go to excess and go beyond the limits laid down in the Sunnah with regard to the number of sheep. The limit being two sheep for a boy and one for a girl, whereas they sacrifice five or ten or twenty - and this is an incorrect practice, an action which is not prescribed, since our Deen is to cling to and follow (the truth) and to halt at the limits prescribed in the Quraan and the Sunnah - but this practice runs contrary to the Sunnah.

Also those who want to invite a large number of people and therefore sacrifice a large number of sheep - then let him do that on an occasion other than the 'Aqeeqah, or if he has to sacrifice a large number at that time, then let him sacrifice two sheep with the intention of the 'Aqeeqah, and the rest as general sacrifices.

Another class of people sacrifice less than the required number - sacrificing a single sheep for a boy, when he is able to sacrifice two - and saying that one is enough. Rather two sheep should be sacrificed for a boy in order to complete the Sunnah, and all good lies in sticking closely to the Sunnah.

TENTH: LEAVING CIRCUMCISION UNTIL AFTER PUBERTY AND PERFORMING IT IN PUBLIC

The Sunnah with regard to circumcision is that it be done on the seventh

---

265. The section on wisdom and benefits of the 'Aqeeqah.

ay, and there is no harm if it is left until before puberty. However, a ustom of some tribes in various areas is to leave circumcision until after uberty. Then when the child has passed puberty they arrange a day, strip im naked and circumcise him in front of the people who are watching. On top of this, the circumcision is not carried out as prescribed and well-known in the Sharee'ah, but rather in a barbaric and shocking manner having no basis in the Deen or sound intellect. What some of them do is to continue the circumcision, stripping and disfiguring skin from the rest of the penis, sometimes even to the point of stripping the skin from the entire penis right down to where it joins the body. This evil practice therefore contradicts the Sharee'ah in the time when it is done and the manner in which it is performed - along with the severity and barbarity it involves.

ELEVENTH: CELEBRATING THE CHILD'S BIRTHDAY

A practice which has arisen amongst Muslims who have become westernised is that every year they celebrate the day on which their child was born and make it a special festival on which they prepare special foods, drinks and sweets - even to the extent of having candles showing the age of the child, which the child, if he is able, then blows out.

This is a practice entered into our society from outside - introduced by those who admire the West from the people of their society - the Jews and the Christians, due to blind imitation of them and their manners and particular customs.

So as Muslims, we should be proud of our Deen, attached to its values and its manners, distinct in our customs, our festivities and all our affairs from the other nations - whether east or west, so that we do not take these affairs except from the source and spring of our true Deen: the Book of the Sunnah.

TWELTH: VARIOUS OTHER MISTAKES FOUND IN DIFFERENT PLACES IN THE BOOK

There are a number of other errors which have been indicated at various points throughout the book, and here they mentioned together:

1. Leaving off giving adhaan in the baby's ear.*!
2. Leaving off 'tahneek' of the child.
3. Leaving off naming the child until after the first week.
4. Avoiding naming the child with names of the parents and grandparents who are still living for fear that this will hasten their death, and this is a false superstition.
5. Giving the value of the 'Aqeeqah in charity instead of performing the sacrifice.
6. Not performing 'Aqeeqah for daughters - this is one of the practices of the days of ignorance.
7. Sacrificing a single sheep for a boy's 'Aqeeqah
8. Leaving the 'Aqeeqah beyond the twenty first day even though one was able to do it and had no valid excuse.
9. Sharing a single sacrifice between a number of children.
10. Being negligent about breaking bones of the sacrifice when sacrificing or eating.
11. Shaving a part of the baby's head and leaving a part - this is 'al-Qaz'.
12. Shaving the heads of males only and not the heads of females for fear of this causing females to resemble males.
13. Having belief that there is special importance for someone born not needing to be circumcised.
14. Believing that circumcision only applies to males.
15. Cutting severely and in a harmful manner when circumcising girls - with those who support it.

---

265. However as has been shown the proof for performing this is weak and therefore not to be acted upon

CONCLUSION

This is what Allaah has enabled me to bring together and compile with regard to the manners of welcoming the new-born child, covering: Giving the good news, congratulating and rejoicing at his arrival, giving the adhaan in his ear, rubbing a softened date in his mouth, performing the aq sacrifice for him, naming him, shaving his hair and circumcising him. This is accompanied by the wisdom of these manners and the rulings and regulations connected to them, and the mistakes that people commit in these matters.

I present it as a modest effort and a gift to every student of knowledge, and to every father and mother so that they may be upon clear knowledge about the Sunnahs of Islaam and the Manners it lays down for this beautiful event.

This is what I have been able to do and the modest effort I have made, so whenever I have been correct then it is from Allaah, and whenever I have made an error - then it is from myself and from shaitaan. - and both Allaah and His Messenger are free of that.

I ask Allaah that He forgives me any errors or slips that I have made in my book, and may Allaah have mercy upon anyone who sees any deficiency, error or slip and informs me of it and shows me what is correct - as sincere advice and guidance and an act of kindness, out of love for the truth - not due to blind following or desires, and our final call is that all praise and thanks are for Allaah, Lord of all the worlds.

Yoosuf- ibn 'Abdullaah al-'Areefee
al-Ahsaa., al-Hufoof,
P.O. Box 1418

BIBLIOGRAPHY

(A) The Noble Quraan

(B) Tafseer:

(1) 'Fathul-Qadeer', Muhammad ibn 'Alee ash-Shawkaanee.

(2) 'Tafseerful-Quraanil-'Azeem, Ismaa'eel (ibn Katheer).

(C) HADEETH

(3) 'al-Adabul-Mufrad', Muhammad ibn Ismaa'eel al-Bukhaaree.

(4) 'Irwaa.ul-Ghaleel', Muhammad Naasiruddeen an-Albaanee.

(5) 'at-Talkheesul-Habeer', Ahmad ibn Hajr al-'Asqalaanee.

(6) 'Jaami'ul-Usool', Ibnul-Atheer (checking of: 'Abdul-Qaadir al-Arnawoot).

(7) 'Subulus-Salaam', Muhammad ibn Ismaa'eel as-San'aanee.

(8) 'Silsilatul-Ahaadeethis-Saheehah', Muhammad Naasiruddeen al-Albaanee.

(9) 'Silsilatul-Ahaadeethid-Da'eefah', Muhammad Naasiruddeen al-Albaanee.

(10) 'Sunan Ibn Maajah'.

(11) 'Sunan Abee Daawood'.

(12) 'Sunanut-Tirmidhee'.

(13) 'Sunanud-Daarimee'.

(14) 'Sunanun-Nasaa.ee'.

(15) 'as-Sunanul-Kubraa', Ahmad ibn al-Husayn al-Baihaqee.

(16) 'Saheehul-Jaami'is-Sagheer', al-Albaanee.

(17) 'Saheeh Muslim'.

(18) 'Saheeh Muslim', with the 'sharh' of an-Nawawee.

(19) 'Tarhut-Tathreeb fee Sharhit-Taqreeb', 'Abdur-Raheem ibn al-Husayn al-'Iraaqee.

(20) ' 'Amalul-Yawn wal-Lailah', Aboo Bakr Ahmad as-Deenawiyy (Ibnus-Sunnee), (checking of Basheer Muhammad 'Uyoon)

(21) ' 'Awnul-Ma'bood sharh Sunan Abee Daawood', Shamsul-Haqq al'Azeemabaadee.

(22) 'Fathul-Baaree sharh saheeh-Bukhaaree', Ahmad ibn Hajr al-'Asqalaanee.

(23) 'Fathul-Mugheeth fee sharh Alfiyyatil-Hadeeth, Muhammad 'Abdur - Rahmaan as-Sakhaawee.

(24) 'Fathul-Malikil-Ma'bood fee Takmilatil-Manhalil-'adhbil-Mawrood'-Ameen Khateeb.

(25) 'al-Kitaabul-Musannaf fil-Ahaadeeth wal-Aathaar', Aboo Bakr ibn Abee Shaybah.

(26) 'Kitaabud-Du'aa', at-Tabaraanee (checked by Muhammad Sa'eed Bukhaaree).

(27) 'al-Kalimut-Tayyib', Ahmad ibn Taimiyyah, (checked by al-Albaanee).

(28) 'al-Kalimut-Tayyib', Ahmad ibn Taimiyyah, (checked by al-Arnawoot).

(29) 'Majma'uz-Zawaa.id wa Man'ul-Fawaa.id', 'Alee ibn Abee Bakr al-Haithumee.

(30) 'al-Maraaseel', Aboo Dawood as-Sijjistaanee (checking of Shu'ayb al-Arnawoot)

(31) 'Al-Mustadrak 'alas-Saheehayn', Aboo 'Abdillaah al-Haakim.

(32) 'Musnad Abee Dawood at-Tayaalisee'.

(33) 'al-Musnad', Ahmad ibn Hanbal.

(34) 'Muqaddimah Ibnus-Salaah'

(35) 'al—Mu'jamus-Sagheer', Sulaymaan ibn Ahmad at-Tabaraanee.

(36) 'al-Muntaqaa Sharhul-Muwatta', Abul-Waleed Sulaymaan al-Baajee.

(37) 'Mawaariduz-Zam.aan ilaa Zawaa.id Ibn Hibbaan', Alee ibn Abee Bakr al-Haithumee.

(38) 'al-Muwatta.', Maalik ibn Anas.

(39) 'Naylul-Awtaar Sharh Muntaqal-Akhbaar', Muhammad ibn 'Alee ash-Shawkaanee.

(40) 'Ahkaamudh-Dhabaa-ih fil-Fiqhil-Islaamee', Muhammad Aboo Faaris.

(41) 'al-Insaaf fee Ma'rifatir-Raajih minal-Khilaaf', Abul-Hasan 'Alee al-Mardaawee.

(42) 'Tuhfatul-Mawdood bi.Ahkaamil-Mawlood', Muhammad ibn Abee Bakr-ibn Qayyim al-Jawziyyah, (checking by Basheer Muhammad 'Uyoon).

(43) 'Talkhees Kitaab Ahkaamil-Udhiyah', Muhammad al-'Uthaymayn.

(44) 'Tamaamul-Minnah fit-Ta'leeq 'alaa Fiqh is-Sunnah', al-Albaanee.

(45) 'at-Tanqeehul-Mushbi' fee tahreer Ahkaamil-Muqni', Abul-Hasan al Mardaawee.

(46) 'Rawdatut-Taalibeen', Muhiyyuddeen ibn Sharaf an-Nawawee..

(47) 'as-Saylul-Jarraar', Muhammad ibn 'Alee ash-Shawkaanee.

(48) 'Sharh Muntahal-Iraadaat', Mansoor ibn 'Alee ash-Shawkaanee.

(49) 'al-Furoo', Muhammad ibn Muflih.

(50) 'al-Muhallaa', 'Alee ibn Ahmad ibn Hazm (Checked by Ahmad Shaakir).

(51) 'al-Majmoo'Sharhul-Muhadhdhib', Muhiyyuddeen ibn Sharaf an-Nawawee.

(52) 'Mughniyul-Muhtaaj', Muhammad al-Khateeb ash-Sharbeenee.

(53) 'al-Mughnee', 'Abdullaah ibn Ahmad ibn Qudaamah.

(54) 'Masaa.ilul-Imaam Ahmad', - riwaayah 'Abdillaah ibn Ahmad.

(E) MISCELLANEOUS

(55) 'Aadaabuz-Zafaaf fis-Sunnatil-Mutahhirah', al-Albaanee.

(56) al-Istee'aab fee ma'rifatil-Ashaab', Yoosuf ibn 'Abdillaah ibn 'Abdil-Barr, printed along with 'al-Isaabah fee tamyyeezis-Sahaabah.)

(57) 'al-Islaam wat-Tifl', Wajeeh Zaynul-'Aabideen.

(58) 'al-Isaabah fee tamyeezis-Sahaabah', Ahmad ibn Hajr al-'Asqalaanee.

(59) 'Tarbiyatul-Awlaad fil-Islaam', 'Abdullaah Naasih 'Alwaan.

(60) Tarbiyatun-Nash. fee Zillil-Islaam', Mahmood Muhammad 'Umaarah

(61) 'Tayseerul-'Azeezil-Hameed fee Sharh Kitaabit-Tawheed', Sulaymaan ibn 'Abdillaah Aalish-shaikh.

(62) 'Hujjatullaah al-Baalighah', Waliyyullaah ibn 'Abdir-Raheem ad-Dihlawee.

(63) ‘Khalqul-Insaan bainat-Tibb wal-Quraan’, Muhammad al-Baar.

(64) ‘Dhakaa.ul-Janeen’, Muhammad Ahmad an-Naablusee.

(65) ‘Zaadul-Ma’aad fee Hady Khairil-’Ibaad’, Muhammad ibn Abee Bakr ibn Qayyim al-Jawziyyah

(66) ‘as-Sunan wal-Mubtada’aat’, Muhammad ash-Shuqayree.

(67) ‘at-Tibbun-Nabawee wal-’Ilmul-hadeeth’, Mahmood Naasim an-Naseemee.#

(68) ‘at-Tabaqaatul-Kubraa’, Muhammad ibn Sa’d al-Basree.

(69) ‘at-Tiflul-mithaalee fil-Islaam’, ‘Abdul-Ghaniyy al-Khateeb.

(70) ‘Lisaanul-’Arab’, Muhammad ibn Mukarram (ibn Manzoor)

(71) ‘al-Mu’jamul-Waseet’

(F) MAGAZINES AND JOURNALS

(72) ‘al-Buhoothul-Islaamiyyah’, al-Iftaa, ar-Riyaad, No. 10 (1404)

(73) ‘al-Mujtami’, of ‘Jam’iyyatul-Islaahil-Ijtimaa’ee’ of Kuwait, 5th safar 1410 (No. 931)

(74) ‘al-Ummah’ of Qatar (No. 50)

(75) ‘al-Faisalut-Tibbiyyah’, Malik Faisal University, (No.13)

Manners of Welcoming the New-Born Child in Islaam

Islam has provided a comprehensive code of conduct for every class and age group of the society. It takes a keen interest in good upbringing of the children and urges parents and elder members of the family to pay due attention to inculate religious values in the mind of a child from the time of his birth. This book deals with all of those duties parents are required to do with their children. Rules and regulations concerning the aqiqah and the naming ceremony, circumcision etc. are explained in detail. All the information is taken from the authentic prophetic traditions and arguments are based on valid, strong evidence. The book was written originally in arabic by a learned scholar, Yusuf B.Abdullah al-Arifi from Saudi Arabia, and now it is presented in the English version by Maktba Dar-su-Salam (UK). The book is useful for every Muslim parent and is a good source to learn the regulations laid down by Islam concerning every aspect of a child's development.

ISBN 1-901239-00-4
9 781901 239003

DARUSSALAM
PUBLISHER & DISTRIBUTOR
BIRMINGHAM
Tel & Fax: 0121 772 1572